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# Bibliographical

## Miscellanies,

BY

WILLIAM BLADES.

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No. I.

THE USE AND DEVELOPMENT OF  
SIGNATURES IN BOOKS.

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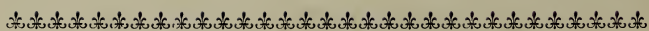
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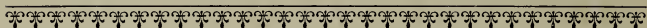
23, ABCHURCH LANE, LONDON.

—  
1890.

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*Signatures are the sign or mark which Printers place beneath certain pages for the convenience of Binder, and to distinguish the sequence of the sections (sometimes styled quires or gatherings) which they print.*





## SIGNATURES.

**T**HE doctrine of development and the survival of the fittest has thrown floods of light upon many dark places in the natural history of plants and animals, and I believe the same doctrine may be made equally useful in the study of bibliography. The half-penny newspaper of to-day, with its rotten material and blurred impression, seems, at first, to have nothing in common with the beautiful vellum manuscripts of the middle ages; and yet the one is the true descendant of the other, and it was only by slow degrees that the printer's progeny parted with their family likeness to the aristocratic products of the professional scribe.

The survival of the fittest is plainly shown in the development of signatures. The simple consecutive number which is used by modern printers to indicate the sequence of the sheets, is the true survivor of various ways of signing books from the 9th to the 19th century. It has been customary among bibliographers, especially the older writers, to consider the idea of signing sheets at all as the invention of printers. M. De Marolles says that signatures were first used

by the Printer, Jean de Cologne, in 1474; and that among all the ancient MSS. which had passed through his hands, he had not found one with signatures. He declares that many other bibliographers, even more conversant with MSS. than he was, were of the same belief.\*

De la Serna corrects Marolles, but only as to date, which he takes back to 1472, in which year he says that J. Koelhoff, of Cologne, first used signatures.

Meerman runs wild in his *Origines Typographicae*: believes in Corsellis, the first Oxford printer, and that he was earliest in using signatures, referring to the well-known *Expositio* of 1468–(1478), as a proof.

Fischer, in his *Beschreibung typographischen Seltenheiten*, devotes forty-two pages to the question, coming to the same conclusion as De la Serna, and, like him, was quite unacquainted with the use of signatures before the invention of Printing.

In England, Conyers Middleton, J. Hartwell Horne and others, discuss at length their origin and first appearance. Middleton, indeed, describes a copy of *Baldi lectura super Codic.*, in the University Library of Cambridge (of which he was chief), in which there are no signatures to the first half of the book, but regular signatures through the second half. Although the worthy librarian was sadly out in considering this volume as showing the earliest use of signatures, the fact that we here find the first instance of printers removing signatures to a place close up to the text, is

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\* “Je n’ai vu les signatures dans aucun ancien manuscrit, et plusieurs personnes bien plus familiarisées que moi avec les manuscrits, m’ont assuré la même chose.”

a curious instance of the transition from one custom to another, and adds great bibliographical interest to the book. Its teachings will be still further considered later on.

The chief use of signatures was and is for the binder. Binding is certainly as old as books. Signatures are certainly as old as binders. It is conceivable that the early monastic scribe, who made his own parchment, concocted his own writing-ink, copied leisurely, with his own hand, the Bible or Psalter, and, lastly, bound them *propria manu*, might complete his work without wanting any signatures to help him; or, at any rate, might be satisfied with placing a catch-word at the end of each section as a guide to their sequence. But when the manufacture of books passed from the monk's scriptorium into the hands of trade guilds, and the increased demand for books caused a great sub-division of labour; and when, instead of one, a manuscript would pass through a dozen workmen's hands before completion; then signatures became a necessity, as much for the scribe as for the binder, as necessary for the collation of the early MS. as for the steam-printed novel of to-day.

Let us then begin with the professional scribe, and consider the use of signatures to him. In commencing a book he had first of all to calculate how many pieces of parchment or vellum he would require, which he would then get from the "parchmenier" who made it his business to cure, dress, sort according to quality, and cut up skins to size ready for his customers. The next process was to rule the down margin lines and the cross lines, between which the text was written,



allowing for two pages on each side of the vellum sheet, and leaving space in the middle, between the pages, for the folding. He would then determine how many pieces should go to a section, and counting out his vellum sheets in fours or fives, he would sign each piece at the extreme bottom edge of the right-hand corner. If in quaternions, his signatures were *aj* for the first, *ajj* for the second, *ajjj* for the third, and *ajjjj* for the fourth sheet, and so on with every four sheets, through the alphabet. Everything being now ready, the scribe would take the piece marked *aj*, and having written that page and its verso, would lay it aside, and do the same with *ajj*, and not until he had passed the middle of the section would he return to and complete the earlier written pieces, the signatures on which would guide him as to sequence. Thus proceeding from signature to signature, he would finish his manuscript, and hand it over to the binder, whose first duty would be to carefully fold each piece in the centre, and then, having got all his sections in order, he would scrupulously check the sequence by the signatures before beginning to sew them on the bands.

The intention of writing the signatures at the extreme edge of the paper was that, being unimportant to the bound book, and impertinent to the text, they might disappear under the knife of the binder. All the workmanship of that period being honest and thorough, the binding was expected to last as long as the book itself, so that the possibility of a book being rebound and requiring the signatures a second time was never thought of. This position of the



signatures is why so few manuscripts show them plainly; although they are still to be found, half cut away, in many books, if the student knows how to look for them.

It is by no means uncommon to find in early books, both manuscript and printed, which have all the rough edges, and have certainly never been under the binder's plough, that the signatures have altogether or partially disappeared. This, at first, is very puzzling, but, in fact, both parchment and paper varied somewhat in size, and often when the sheets were sewn on the bands by the binder, the irregularity of the edges would be so obtrusively ugly, that the shears were used freely, and the redundancy, often including a part or the whole of a signature, disappeared; yet, to the eye, the volume appears *uncut*. Uncut by the binder's plough it certainly was, for although the exact date when the plough first came into use is unknown, there is evidence that it was not used in the 15th century. In Jost Amman's *Book of Trades* (Frankfurt, 1534), we have the earliest representation of a Binder at work. He has a book securely fastened between two strong pieces of wood, by means of screws, and holding it between his knees, he is "ploughing" with a sharp knife through the edges. This, of course, would make the leaves perfectly even, a characteristic never, I believe, found in any "fifteener" which retains its original binding.

In a splendid copy of an early 15th century Missal at the Mazarin Library, Paris, the scribe has adopted the unusual plan of placing all the signatures in the very back of the sheets where they could not offend

the eye ; but, as the binding is loose, they can be collated with little trouble throughout the volume, each signature consisting of four sheets or eight leaves, the first four having bold signatures.

Dr. Ginsberg tells me that signatures are common in early Hebrew MSS. and printed books, although, of course, they run the reverse way.

When printing was invented, no new method of signatures was at first adopted. The Mazarin Bible, for instance, which is a large folio, was printed page by page and signed by the pen at the foot of the first four rectos of each signature, just as if it had been a manuscript. In the Perkins copy these signatures are visible throughout. When the first printers wanted a smaller size than folio they treated their paper at first just as the scribe treated his skins, cutting it up in half sheets and printing their quarto pages one at a time. We must remember that the first printing-presses were very small in the "platten," which is the flat surface lowered by the screw to squeeze the paper upon the type ; so small, indeed, that although a whole sheet was put in the press, only half could be printed by the first, and half by a second "pull." Moxon, who in 1693 wrote the first book on the Mechanics of Printing, gives the size of the platten in his "improved" presses as 14 inches by 9 inches, which is much smaller than a sheet of foolscap. This double pull was the source of much bad printing, and made it easier to print single pages than two pages by a double pull.

Returning to the manuscript signatures on printed books, we note that Caxton's early books show the same treatment. The first book from his Bruges Press,

*The Recuyell of the Histories of Troye*, a fine copy of which is in Her Majesty's library at Windsor, is signed throughout at the very foot of the pages. So is another book from Caxton's press, the *Quatre deren-nieres choses*, and a fine copy of *Gulielmi de Saona Rhetorica* in the Upsala library. Before me is a Cologne-printed book, *Eusebius de morte sancti Jeronomi*, from the press of Ulric Zell, circa 1470, and here the signatures are in MS. throughout, although many of them are half cut away in binding. Perhaps the most interesting instance is the work at Cambridge, already mentioned as quoted by Middleton, who, while noticing the printed signatures, which are not used till the work was partly printed, seems entirely to have overlooked the manuscript signatures, which are all at the foot and run through the work, the MS. signatures being correct when those that are printed are occasionally wrong. Perhaps nothing will be found to show the transition more forcibly than this; for the printer blundered over the plan of printing the signatures, which was new to him, and had to fall back on the old system. We must here note that the printers could not, without difficulty, copy the custom of the scribes, and print their signatures at foot, because two or three types at a distance from the body of the page would certainly be broken off by the pressure; so finding the MS. signatures troublesome and often hard to read, they tried the plan of stamping them in with types by hand at the extreme edge, nearly always at foot, though sometimes at the fore-edge. This development was scarcely an improvement, and is only found in a few books from the Italian press of the years 1475-76.

Then the printers, instead of hand-stamping, tried printing them at the very foot, and by the same pull of the press. This plan had no life in it, and it was then that the bright and bold idea struck a Cologne printer to ignore the ugliness and place his type signatures close up to the solid page. The custom soon spread and became general, and curious it is to notice how this slight development has given rise to numerous mistaken arguments on the so-called "invention of signatures."

*We may now safely conclude that the idea of books without signatures is a bibliographical delusion.*

The following is a list of books in several of our public libraries, by which the reader may, if he so please, verify for himself the foregoing statements. They show the various steps in signature development.

### CLASS I.

#### MSS. WITH WRITTEN SIGNATURES AT FOOT OF THE PAGE.

- 1.—*Latin Theological Treatise*. XIII cent. (Bod. MSS. No. 1840.)

In quaternions. The sections are all numbered at foot of last page, but have nearly all been cut away. The leaves were all numbered *i* to *viiij* in each section; see especially for a plain instance section 8. This plan is also seen in Bod. MS. 1841 and others.

- 2.—*Bible in Latin*, with French illuminations. Early XIV cent. (Bod. MSS. No. 1848.)

A small thick volume, made up in quinternions. The illuminations are all deficient in the ornamental flourishes, which are cut off

at foot. The sections were all numbered on the first recto, but some are gone. The first rectos of each section are signed at foot *a, b, c, d, e*.

3.—*Wicliff's Commentary on St. Luke*. English MS. XIV cent. (Bod. MSS. No. 1913.)

The sections are all signed on the first folio, at top, in red numerals, and signatures, letters with numerals, appear throughout, at foot.

4.—*Prayers, &c.* Small vol., XIV cent. (Bod. MSS. No. 1851.)

Cut in binding, but some signatures left, which appear thus, the top numerals showing the sequence of the sections, and the bottom, the first four rectos of the section, the former changing, and the latter the same in every signature :—

$$\frac{ij}{j} \quad \frac{ij}{ij} \quad \frac{ij}{iij} \quad \frac{ij}{iiij}$$

5.—*Poor Caitiff*. English, XIV cent. (Bod. No. 1843.)

All the quaternions signed on first four pages at extreme bottom corner.

6.—*Hannapes, N. de. Exempla Virtutum*. Small volume, written about 1400. (Bod. No. 1860.)

Signatures throughout at extreme bottom corner.

7.—*The Old Testament and Apocrypha*. Englished by John Wicliff. Written about 1420. (Sion Coll., London.)

Signatures nearly all cut away, but plainly visible at signature *g* and onwards, when the following notation is adopted :—

$$\overline{g} \quad \overline{\overline{g}} \quad \overline{\overline{\overline{g}}} \quad \overline{\overline{\overline{\overline{g}}}}$$

8.—*Psalterium*. Large folio, dated 1327. (Sion Coll., London.)

This splendid XIV cent. MS. is now nearly deficient in signatures, although they are still visible at *s* and *t*.



- 9.—*Biblia*. 2 vols. large folio, dated 1360. (Guildhall Library, London.)

A beautiful MS. with a few of the signatures remaining in the second volume. All those in the first volume have been cut away in the rebinding.

- 10.—*Albertus Magnus*. Large vol., XV cent. (Bod. No. 1897.)

Signatures throughout at extreme bottom corner.

- 11.—*The Chronicles of England*. Folio, XV cent., on vellum. (Lambeth Palace.)

Sections in quaternions, signed in MS. at bottom right-hand corner.

- 12.—*Speculum Vite Cristi*. Folio, early XV cent. (Brit. Mus., Arundel, 112.)

Sections in quaternions, signed in MS. with Arabic figures, at extreme edge of bottom right-hand corner. On the first recto of each section the number of the quaternion is also given thus:—*ij q*, *iiij q*, and so on, *q* meaning “quire” (?)

- 13.—*Boethius de Consolatione Philosophiæ*. Translated into English. Vellum, XV cent. (Brit. Mus., Harl., 2421.)

Sections in quaternions, signed in MS. on the first four rectos, at bottom right-hand corner.

- 14.—*Oriental Manuscript*. “Markemath Pettri” “Making wise the simple.” Arabic, vellum, XI cent. (Brit. Mus., No. 2568.)

Each quaternion is signed with letters and Arabic figures on the first four leaves.

- 15.—*Opus Bedæ, and other pieces*. Vellum MS., IX cent. (Brit. Mus., 15 B xix.)

The sections, but not the leaves, signed with the Greek alphabet.

- 16.—*Joh. Scolastici. Scala cœli.* MS. on Vellum, dated 1473. (Sold at Sotheby's, Feb. 25, 1889.)

Signed throughout, at the extreme foot of the page, and often thus, 1*d*, 2*d*, 3*d*, 4*d*, instead of *dj*, *dij*, *diiij*, *diiij*.

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## CLASS II.

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### MANUSCRIPT SIGNATURES IN EARLY PRINTED BOOKS.

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- 17.—*Biblia (Fust & Schæffer).* Large folio. Mentz, 1462. (Bod. Show Case.)

Signed throughout in plain MS. at the extreme corner of the first five rectos in every section.

- 18.—*Plinius Secundus. Historia Naturalis.* Jenson, Venice. Large folio, 1472. (Bod. Auct., N. 1, 2.)

Signed in MS. at extreme edge all through. A copy at the University Library, Cambridge, is the same.

- 19.—*Platea, F. de. De restitutione.* Large 4to. Venice, 1472. (Bod. Douce, 147.)

MS. signatures throughout at extreme corner, although many have been cut away.

- 20.—*Plinius Secundus. Historia Naturalis.* Large folio. Rome, 1473. (Bod. Auct. Q. 1 1.)

Much ploughed, but remains of MS. signatures plainly visible.

- 21.—*Gerson, J. Super Magnificat.* (Types of Fyner, Esslingen.) Folio, 1473. (Bod. Auct. VI Q. III 43.)

A few MS. signatures left.

- 22.—*Sermones notabilis Magistri Alberti.* Folio.  
Coloniae, Arnoldus Therhoernen, 1474. (Cam.  
Univ.)

The peculiarity of the signatures here is that they are not quite at the foot, but written about half inch from the bottom.

- 23.—*Repertoriū Milis de Verona.* Folio. Impressū  
p Nicolaū Gotz de Sletzstat, 1475. (Cam.  
Univ.)

Signed at extreme corner in MS.

- 24.—*Panormitanus.* Louvain. Folio, 1475. (Bod.  
Auct. III Q. V 10.)

MS. signatures at extreme foot.

- 25.—*Gerson, Joh. Opuscula.* Folio. (Strasbourg ?)  
1475. (Bod. Auct. .)

MS. signatures throughout at extreme bottom corner.

- 26.—*The Recuyell of the Histories of Troye.* Folio.  
Printed at Bruges by Caxton, c. 1475. (H.M.  
Lib., Windsor.)

In quinternions, with MS. signatures at foot of every first five rectos.

- 27.—*Les Quatre Derennieres Choses.* Folio. Printed  
at Bruges by Caxton, c. 1476.

Signed throughout at foot in MS. (Sold at Messrs. Sotheby's a few years ago, where I examined it.)

- 28.—*Epistola Sācti Jeronomi Presbiteri \* \* \* de  
Libris Salomonis.* Folio. No place or date,  
but with the types of C. de Homberch of  
Cologne, c. 1475. (Cam. Univ.)

Volume II only in the library, which begins at Proverbs. In quinternions, the book beginning with signature *JJ*, written at the extreme bottom corner. A peculiarity worth noting, although by no



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nō sollēniā m<sup>9</sup> ne erit sup al  
qz dñs pcepit il tare ponēda ē  
lis ut flerēt. Du ut de altari tol  
cebat a duo ne lat eā bainhus  
quā cū eo ut in crucis qz de xpī  
terficerentur et humeris subla  
venerūt in locū taz tulit eam si  
caluarie qd he mō cyreneus.  
braice dicit golgotha. Caluaria  
est ppe os capitis humani nudū  
a qz ibi de collabant reia multa of  
sa capitu; ibi aspsa erāt dicebat  
locus caluarie vel caluariat. Am  
brosius in epta ad romanos vi  
detur velle qz ibi sepultus fuerit  
adam a a capite eius dictam cal  
uariam a ei dictu; ab aplo. Sur  
ge qui dormis erurge a mortuis a  
illuminabit te xps de qua opinio  
ne dicit ier. qz fauorabilis ē in  
pretatō a mulcēs aures nō tamē  
vera. Vñ credim<sup>9</sup> hoc a falsarijs  
positū in ambz. sicut a multa alia  
Cū aut crucifigerent eū dicebat.  
Pater dimitte illis qz nesciūt qd  
faciunt.

**De diuisione vestium a tunica  
torata.**

**T**unc fecerūt de vestibus  
eius excepta tunica qua  
tuor ptes quia q tuor erāt  
mīlites q crucifixerūt eū. Tunica

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1. a. 2. quo ps. lxxvii. vos incolumes.  
 dem ibi. xte eos tãq; gge i desco  
 e bu pu. iij. i mtrup. mare 7p. eos  
 2. f. Sap. v. d itia a t. i pace pou.  
 in. d d adhemu pouz om tra  
 dno Eccl. viii. d ybu illi? vs; ad nu. p.  
 ceas Qdar. xv. b rit eu i golgatha locu  
 3 per Luc. ix. a victos perduce. ierlm

*vincitij utay*

Jeré. xli. d te in chanaan vt pge:  
 ret 7 incrouret egyptu  
De. xx. a ptes inde abzabam p  
xxii. a ap laban pegrinat? su.  
Deu. xxvj a descedit in egyp. 7 peg  
uij. re. viii. nat? e i paussio nu  
 ta est in terra philist.

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means uncommon, is the use of a + upon every fifth recto, to show the middle of the section. Another peculiarity not noticed by me in any other book, is the originality displayed by the scribe who added the signatures. They run through the alphabet of double capitals, then follow the double small letters, as usual, up to zz, *z* and <sup>9</sup>; but instead of then commencing the alphabet afresh, with another series, the scribe beat his brains as to what he should do next. ZZ (which was really a duplicate) did for one, and then a sign like the Greek letter  $\xi$ , thus: | $\xi j$ | | $\xi ij$ | &c.,\* followed by the words "est," and "per." His imagination now exhausted, he bethought him of the Lord's Prayer, the use of which I should never have imagined, till the sequence of the words forced itself upon me. It is used thus, with contractions: *p'ter j*.—*p'ter ij*—*p'ter iij*—*p'ter iiij*—four leaves unsigned; *qui j*—*qui ij*—*qui iij*—*qui iiij*—four leaves unsigned; and so on through—*es*—*Jn*—*celis*—*sāficep*—*nomē*—*tuū*—*adūerat*—*r'gnū*—*tuū*—*fiat*—*volūtas*—*tuā*—*sicut*—and here the book ends.

- 29.—*Aristotelis Ethica*. Folio. Louvain, 1476.  
(W. B., from the Klemm Sale.)

Plain MS. signatures through every quaternion.

- 30.—*Platea, F. de. De restitutionibus*. 4to. Venice, 147-. (Bod. Auct., Q. inf. I 15.)

In Roman type. Signed throughout in MS. at extreme bottom corner. Many cut away.

- 31.—*Quatuor Novissima*. Folio. Cologne. P. de Olpe, n.d. (Cam. Univ.)

Signed at extreme corner in plain MS.

- 32.—*Legenda Sanctorum*. Large folio. Printed at Toulouse about 1480. (Sion Coll., London.)

Signed throughout in bold MS., beginning with *a*, and ending at *mm*.

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\* This is found as a signature in one of the early Block-books.

- 33.—*Historia Scholastica*. Folio. Sine ullâ notâ.  
Types of Homberch, Cologne (?) no date.  
(Cam. Univ.)

In double columns, signed in MS. throughout at extreme foot. The leaves are also numbered in MS. in a peculiar way. The first 100 folios are numbered 1 to 100; the second lot *a*1 to *a*100; the third *b*1 to *b*101, which ends the volume. Another copy has MS. signatures also, but well up on the page.

- 34.—*The earlier Prophets*. A printed Hebrew book.  
Folio. Soncino, 1485. (Brit. Mus.)  
Signed throughout in quaternions in Hebrew MS.

- 35.—*Balbi de Janua. Catholicon*. Folio. Gutenberg. Moguntia, 1460. (Sold at Sotheby's, Feb. 25, 1889.)

About half an inch having been ploughed off the foot, only a portion of the signatures are here and there to be traced. In the original state a bold MS. signature, at the bottom right-hand corner, went through every section.

- 36.—*Calderini, J. Filii Consilia*. Folio. A. Rot, Rome, 1472. (Sotheby's, Feb. 25, 1889.)  
MS. signatures throughout at extreme foot.

- 37.—*Joh. de Imola*. Folio. Venice. J. de Rubeis, 1475.  
MS. signatures throughout at extreme foot.

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### CLASS III.

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#### MS. AND PRINTED SIGNATURES IN THE SAME BOOK.

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- 38.—*Aquinas, Thos. Summa Angelica*. Per Albert Standael. Folio, 1473. (Bod. Auct. I Q. IV, 30.)

Ploughed, but MS. signatures at *b* 1 and *b* 5. On *c* signatures stamped in by hand begin.



39.—*Horatius, Flaccus.* Folio. Milan, 1474.  
(Brit. Mus. C 3, b 3.)

Up to *d* the signatures are all inserted by the pen, after which printed signatures are used, both being at the extreme edge. There are manuscript catch words.

40.—*Panormitanus.* Folio. Venice, 1475. (Cam. Univ.) Printed by Johannes de Colonia.

Both MS. and printed signatures run on together through the volume, and their capricious character must have troubled the binder. The printed signatures are close up to the text, and the MS. signatures quite at foot of the paper. The printed signatures have Arabic figures, thus *a* 2, and the MS. signatures Roman numerals, thus + ij. The two sorts run together thus :—

Printed Sigs.	MS. Sigs.	Printed Sigs.	MS. Sigs.
a	+	u	<i>t</i>
b	<i>a</i>	w	<i>u</i>
c	<i>b</i>	x	<i>w</i>
d	<i>c</i>	y	<i>x</i>
e	<i>d</i>	z	<i>y</i>
f	<i>e</i>	{ aa }	{ <i>z</i> }
g	<i>f</i>	{ wanting }	{ <i>wanting</i> }
h	<i>g</i>	bb	<i>z</i>
i	<i>h</i>	cc	<i>9</i>
k	<i>i</i>	dd	<i>∴</i>
l	<i>k</i>	ee	<i>est</i>
m	<i>l</i>	ff	<i>amē</i>
n	<i>m</i>	gg	<i>aa</i>
o	<i>n</i>	hh	<i>bb</i>
p	<i>o</i>	ii	<i>cc</i>
q	<i>p</i>	{ kk }	{ <i>dd</i> }
r	<i>q</i>	{ wanting }	{ <i>wanting</i> }
s	<i>r</i>	ll	<i>ee</i>
t	<i>s</i>	mm	<i>ff</i>

Note the curious custom often seen in manuscripts, where, instead of sig. *z* being followed by a series of capitals or duplicated small letters, certain contractions and signs are interpolated, and then the new alphabet is begun. The most common are <sup>9</sup> the contraction for “us,” ∴ an algebraical mark, and “et” or “est,” both

very common words in Latin books. The abnormal use of the letter *w* in both, as a manuscript and printed signature, is certainly against typographical custom which has always followed the Latin usage.

- 41.—*Baldi, Ubert.* Lectura super, 123 Cod. Folio. Venice, J. de Colonia et J. Manthen de Gherez, 1474. (Sold at Sotheby's, Feb. 25, 1889.)

Manuscript signatures *A* to *J*; *K* to *N* have normal printed signatures; *O* to *U* have signatures in MS., while *X*, *Y*, *Z*, *z*, *º*, *aa*, and so on to *nn*, which is the last, have printed, with occasional MS. signatures.

- 42.—*Augustinus.* Cita d' Dio. Without place, printer, or date, but c. 1478. (Bodl. AA. c 7.)

Normal signatures throughout, but supplemented by MS. signatures, which are placed at extreme foot.

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## CLASS IV.

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### SIGNATURES STAMPED IN WITH SEPARATE TYPES.

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- 43.—*Platea, F. de. De restitutionibus, Usurarum, et Excōicatorum.* Folio. Venice, 1473. (Bod. Auct. II Q. inf. I. 40.)

The signatures to "De restitutionibus" are stamped in by hand with single types. They are at the extreme edge of the sheet and always close on the "point holes," the position of which at that time was always at the extreme top and bottom of every folio, making four holes for each sheet. At signature *g* the plan is altered, and signatures written in by hand, in the same place, supersede the hand-stamp. Many signatures have been cut away.



- 44.—*Horatius, Flaccus*. Folio. Milan, 1474 (?)  
(Brit. Mus. C 3, b 3.)

Here there are MS. signatures up to *d*, where the stamping begins at the extreme edge of the paper, many having disappeared under the binder's knife.

- 45.—*Seneca. Tragædiæ (Ferrariæ)*. Per Andream Gallicum. Large Folio. 1474 (?) (Cam. Univ.)

Stamped signatures at the extreme edge of the bottom corner, rugged, uneven, sometimes upside down, and plainly stamped in by hand. Signature *a* is all there; *b* is all cut away; *c* is omitted; *d* which follows *b* is all there; *e* is signed *2 d* on the first recto, and *dd* on the third recto; *e* all cut away; *f* all there; *g* all there, and so on up to *n*. Upon *n* 3 for the first time the signature is raised up to the line beneath the text, and so continues to *u*, which is the last. Brunet notices the copy in the National Library, Paris, thus: "Nous y avons remarqué, à l'extrémité inférieure des feuilles des 12 premiers cahiers, et d'une partie du 13<sup>me</sup> cahier, des signatures qui y ont été apposées après l'impression, avec des caractères d'imprimerie."

- 46.—*Propertius*. Folio. Milan, 1476 (?) (Brit. Mus. C 19, a 9.)

Signatures plainly stamped in.

- 47.—*Horatius, Flaccus*. Folio. Venice (impensis P. de Lavagnia civis Mediolanensis), 1476.  
(Bod. Auct. O. 2. 2.)

The signatures begin with cap. *A*, stamped in, and this plan is pursued through all the quaternions. The signatures are at various distances from the foot of the text, and all at extreme edge, many being cut off.

- 48.—*Aquinas T. de. Summa Angelica*. Per Albert Stendael. Folio. No place. 1473. (Bod. I Q. IV, 30.)

The volume has been ploughed, but MS. signatures remain at signatures *b* and *b* 5. On signature *c*, the signatures are stamped in by hand, many, however, being cut away.

49.—*Conradus de Allemania. Concordantiæ bibliorum.* Folio. Strasbourg. Mentelin. No date. (W. B.)

This volume is very peculiar in its method of signature, and shows in an interesting manner the transitional period between the manuscript and printed methods of signing. The book is a large folio, and the sections are quinternions. On the margin, at the foot of the first recto of each section, the number of the section is written boldly in black ink, thus: 1<sup>us</sup>, 2<sup>us</sup>, 3<sup>us</sup> &c. = primus, secundus, tertius, &c. Lower down, in Arabic numerals, is the number of the sheet, which runs from 1 to 5 in each section, there being five sheets to each section. Thus, the first sheet of each section has its specific place plainly marked upon it, while the succeeding four sheets have a figure only, and nothing to identify them with any particular section. There are type signatures also, but these do not assist in this respect, for they are all stamped in by hand at the extreme edge of the paper, and consist of four varieties only. Thus all the first quarter of the *Concordance*, occupying 12 sections, are stamped *a* 1, *a* 2, *a* 3, *a* 4, *a* 5, leaving five leaves unsigned; all the second quarter, from 13 to 24, are *b* 1, *b* 2, *b* 3, *b* 4, *b* 5; the third quarter, from 25 to 32, are all *c*; and the fourth, 33 to 42, all *d*. These stamped-in letters are not true signatures, for, with the exception of the first sheet of each section, which bears its rotation number, there is nothing to discriminate them. The type-letters are stamped very carelessly, often quite omitted, often so close to the fore-edge that there was no room for them on the sheet, varying in position with every leaf, and sometimes half inch and sometimes two inches from the bottom line. This irregularity may account for the sheets having MS. numbers, identical with what are, or should be, the type numbers. Occasionally, at the extreme foot, is also a third repetition of the numbers in bright red ink, evidently added by the rubricator. It is difficult to perceive what particular use either the MS. or type numbers could serve in this instance. There is certainly no difficulty in concluding that the printer's plan was useless, in case the sheets became mixed, to himself as well as the binder.

## CLASS V.

SIGNATURES NOT STAMPED IN BUT PRINTED AT THE  
SAME TIME AS THE TEXT, A LONG DISTANCE BELOW  
IT, LIKE THE MS. SIGNATURES.

Everyone practically acquainted with Typography will see the difficulty of printing one or two letters standing alone at a distance from the page of type; they were certain to be battered from want of support, and the wonder is that any printer ever tried the plan.

Text.

50.—*Uberti, Fazio degli, &c.* Folio. Vincent.  
(Lyons?) 1474. (Brit. Mus. C 6, b 7.)

There are type signatures throughout, but all at the very bottom of the page, and at the distance from the text here given. The exactitude of the distance in consecutive pages, points to the signatures being printed at same time as text.

Sig.

51.—*Catullus. Opera.* 4to. Venice, 1475. (Brit.  
Mus. C 19, d 9. Cracherode copy.)

The third book in this volume is Propertius, and here, although they might easily escape the eye, are bold signatures, printed so near the corner that only a few have escaped the binder's knife. They are *B* 1, *B* 2, *B* 3, *C* 1, *C* 3, *D* 2, *D* 3, *D* 4, *E* 1, *E* 2, *E* 3 and *F* 1. In the first two and last books there are no signatures remaining.

Text.

- 52.—*Uberti, Ditta*. Folio. Rome, 1474. (Brit. Mus.)

The signatures are all printed at this distance from the bottom of the text, and all at the same distance. If they were stamped in, they would certainly show some variation.

Sig.

- 53.—*Nider, J. de. De contractibus*. 4to. Homborch, Cologne. No date. (Bod. 2 Q. VI 25.)

Signature *aj* is blank; *aij* is without signature; *aiij* is signed in type, but at a distance of two full lines below the text. Type signatures also appear at signatures *bj*, and *bijj*. The volume has been ploughed.

Text.

- 54.—*Uberti, Ditta*. Folio. Rome, 1474. (Bod. Auct. II Q 3, 50.)

This is a copy of the same book noticed above, and agrees in all respects with it; the distance of the signatures from the bottom line of the page being always the same.

Sig.

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 CLASS VI.
 

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 THE NORMAL SIGNATURE, PRINTED IN THE LINE  
 JUST BENEATH THE TEXT.
 

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- 55.—*Mamotrectus*. Folio. Printed at Ergow  
 (Switzerland), 1470. (Bod. Auct. V Q. V 41.)

A book quoted as the earliest known instance of printed signatures; but this is a mistake, for the numeration of the various columns of text by a series of letters under each column has nothing in common with signatures. The MS. signatures, if any, have been cut away.

- 56.—*Nider, Johann. Expositio Decalogi*. Folio.  
 Lubeck. Printed by John Koelhoff, 1472.  
 (Brit. Mus. C 14, b 2.) Also in the Bodleian.

This is a puzzling book, for it is at least two years earlier than any other book so signed. In this city too, many works were issued with MS. signatures with a later date than this. It is dangerous to assert that a book is wrongly dated because you cannot make it fit into a bibliographical theory; but I feel inclined, from the general aspect of the book, to date it as 1482, rather than 1472.

- 57.—*Platea, F. de*. Folio. Cologne, 1474. (Brit.  
 Mus. 1275, d 5.)

Here the signatures are printed close up to the text in the usual way.

- 58.—*Lucan's Epigrams*. Folio. Venice, 1475.  
 (Brit. Mus. C 16, i 9.)

Here the signatures are printed close up to the text in the normal way.

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From these examples, it appears that (1) the Scribes, who made books before the rise of Printers, used signatures; that (2) the printers began by signing like the Scribes, at the very foot of the pages; that

(3) for some years they used both MS. and stamped signatures; which (4) gave way to stamping the signatures in by hand; then (5) by printing them in at extreme corner; and, lastly, in 1474, by placing them up close to the page, where they have remained ever since.

We have seen how every book had its signatures, and that the law was to sign the leaves of the first half of every section. We will now trace the development of signatures caused by printing more than one page at a time, and its effect upon the size notation of books.

Paper, although invented many centuries before the discovery of printing, was little used for library books, being looked down upon as inferior in every way to vellum. It was used for school books such as Donatuses and Cato's distichs, but not for good books. With the advent of the press this was soon changed. Even if the expense had not been too great, all the skins of Europe could not have supplied the rapacious jaws of the new giant book-maker. So it is that the use of paper for standard books is synchronous with the invention of printing. But with sheets of paper a new development arose: the scribe writing on, page by page, section by section, required his vellum already cut to size, and in this the early printers followed suit—from necessity where the pages were large, and from old custom where small; but paper, being made in moulds, differed from parchment in being always regular to certain fixed sizes; and being easily folded, a new nomenclature for the various foldings became necessary.



Until the invention of printing there appear to have been no particular names for the sizes of books. There are numerous catalogues extant of large manuscript libraries, especially those of Burgundy and France in the 14th and 15th centuries; but although the catalogue writers are minute as to certain particulars such as the character of writing and the ornamental binding, there is never any mention of size beyond the vague "ung grand liure" for a big History of the World, or "ung petit liure" for a diminutive Horæ. With the use of paper, however, sub-division came in the natural course of events, and sheets folded in half were called folio, in half again, quarto, and in half again, octavo, a nomenclature as precise as it was novel. Another development was printing two pages at a time, followed soon by four pages. This was done by an arrangement which allowed one half of the sheet to be printed by a first pull, and the other half by a second pull, without lifting the sheet from the press. It also required a special arrangement of the pages of type, which had to be placed head to head, in order to make them read aright when folded.

We have seen how, with folio books, the various sheets were placed inside one another like a quire of paper, and now with the printing in quarto a system of signatures arose which has puzzled bibliographers, viz.: where the first recto of a section is signed *a j*, the second recto blank, and the third signed *a ij*, with all the rest blank. Let the reader take two sheets of common note paper, and folding each, separately, in half, make a representation of quarto. Now mark on the first recto of the first sheet the signature *a j*,

leaving three leaves unmarked, and on the first recto of the other sheet *a ij*, and then place the second sheet inside the first, and at once you have a quaternion, with the following series: sig. *a j*—none—sig. *a ij*—none—none—none—none—none. This was really an excellent plan; it answered all the purpose of the binder in collating, and was a natural development. It did not, however, take deep root, and the old plan of signing the first four leaves prevailed long after its usefulness had vanished. The octavo size was treated in a similar manner. It is common to find 16th and 17th century books printed in the whole sheets octavo, and signed like the folios and quartos on each of the four first rectos. We may here just notice another peculiarity of signing, and that is where, although the sections have eight leaves only, they are signed upon the fifth as well as the first four rectos, leaving only three rectos unsigned. This had a slight use in telling the binder which was the central sheet of each section, and that he need look no further. It was also a distinct imitation of the Scribes, who used a + mark for the same purpose, as already noticed. The Aldus family did not print smaller than 8vo, but the Elzevirs and Plantins used 16mo and 32mo abundantly, the old custom of signing still surviving, and the small alike with the large sections consisting of eight leaves, of which four were signed and four not signed.

The tendency to print small books developed another practice which ought to be understood. Say that it is decided to print a volume in 24mo; this, of course, is 24 pages on one side of the sheet and 24 pages on the other. Take now a sheet of any size, a



sheet of note paper will show the working of it as well as any ; folded once it is folio, making 4 pages ; now fold carefully across into three, that makes 6to, with 12 pages ; fold into half again, and that is 12mo, with 24 pages ; and again in half is 24mo, with 48 pages. Here the back is too thick and clumsy for binding, so cut the paper into three even parts where you made the second fold, and then treating each third part as if it were a distinct sheet, and signing each on the first four rectos, you have 16 pages to each third. Thus, three complete signatures were printed on one sheet, and then cut up into thirds when bound, with the result that the 32mo book, if judged only by the visible signatures, ought to be classed as 8vo, all the signatures having four signed and four unsigned leaves.

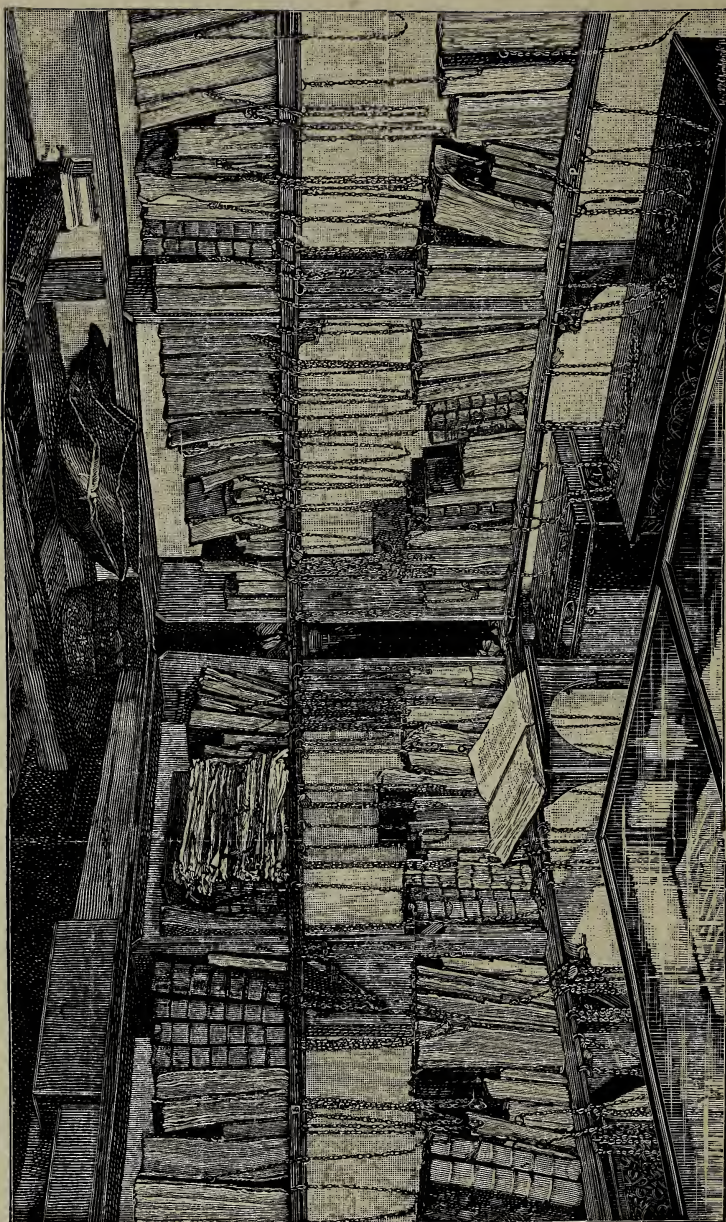
*We now see that all sizes being signed alike, the signatures cannot with early printed books be any guide as to size.*

So much for signatures. There are many other peculiarities which might be noticed, but when the above are understood, other variations explain themselves.





THE LIBRARY  
OF THE  
UNIVERSITY OF ILLINOIS



CHAINED LIBRARY IN WIMBORNE MINSTER.

# Bibliographical

## Miscellanies.

BY

WILLIAM BLADES.

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*No. 2.*

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## BOOKS IN CHAINS.

*I. Wimborne Minster.*

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*Published by*

BLADES, EAST & BLADES,

23, ABCHURCH LANE, LONDON.

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1890.





*The present number of the Bibliographical Miscellanies was ready for publication at the time of the Author's lamented death in April last. A further Series of Notes on Chained Libraries, of which this is the first, was also in type and will be issued shortly. They consist of about 70 pages, with several Photo-Collotype Plates.*

*Thanks are due to the Rev. F. J. Huysche, Wimborne Minster, for kindly verifying the Titles given in the following pages.*

*June, 1890.*



## BOOKS IN CHAINS.

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### I. WIMBORNE MINSTER.

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**I**N this our great Babylon, where, in the arena of trade and mammon-worship, every morning sees the renewal of fierce competitive contests—where the fight is to the strong and clever, and where every night looks down on the vanquished, dead or wounded on the field—there are not a few, even among the combatants, who, when the day's toils and anxieties are over, find both refuge and recreation in the soothing society of their favourite books. And this may be noticed as a general tendency among all booklovers—that whatever complexion a thoughtful man's first literary love may assume, whether historical or poetical, whether the phases of religious thought or the metaphysical subtleties of the schoolmen, his studies are almost sure to develop within him a love for the books of bygone ages; and that not merely for their old-world wisdom, but for them simply as old books, as the very paper and print over which our wisdom-loving ancestors pored; streamlets of thought, which, in their onward course, have developed into those mighty rivers of knowledge which now fructify the whole nation. Doubtless there is an element of



sentimentality in loving a book just because it is old; but the feeling is akin to that which makes all of us interested in knowing who our ancestors were; for, after all, the Shakespeare-works we love and the Darwin-theories we admire would never have existed but for the long chain of books behind them, of which indeed they are but important links. These feelings are natural, and they grow by what they feed on.

Some such sympathies stirred within me when looking, last spring, upon a photograph of the chained library at Wimborne Minster; and, occasion offering, I paid a visit or two to the grand old church in that interesting town—visits which prompted the present remarks.

Single books chained in churches were quite common in the Reformation Days, and may, even now, be seen occasionally. In this very town of Wimborne a copy of Fox's Book of Martyrs, was, in bygone days, chained to a desk in the dissenting chapel—a rather unusual occurrence—nor are there wanting records which tell of whole collections, where each volume was chained in its place as it stood on the shelf. Such libraries are, however, now very uncommon, and, with the exception of the remarkable old library in Hereford Cathedral, the writer is not aware of any collection in England approaching in interest and extent that at Wimborne Minster.

Who can look at that old building without emotion? The grand Norman arches, with the Gothic additions of later centuries, are, of themselves, an abridged History of England; and, as a pre-Reformation study, form no inappropriate introduction to the post-Reforma-

tion collection of volumes, generally the last object of interest in the whole building to which the visitor's attention is directed.

Let us enter the Abbey; and, without waiting to discuss the changes which generation after generation made in the appearance and architecture of the building, let us wend our way with reverential footsteps towards the sacristy, over which is the library. We cannot pass quite without notice the tomb of the Duke and Duchess of Beaufort, parents to the well-known patroness of all that was good in art and literature, the Lady Margaret, Countess of Richmond, mother of Henry VII, and patron of our proto-typographer, William Caxton, whom she employed to print the "Fifteen Oes." She it was who founded the adjacent seminary (now the endowed school), built a chantry, and conferred many other benefits on the town of Wimborne.

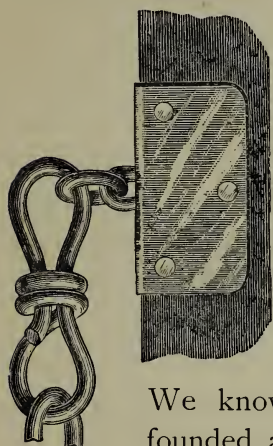
We just glance at the three old wooden benches occupying the place of the altar-rails, and covered with a white eucharistic cloth—at which, before the Reformation, the laity received the Sacrament—a custom kept up to this day. Let us enter the sacristy. The room appears to be of 15th century workmanship, has two Gothic windows, and must have had an altar at the east end in bygone times, for the piscina is there still. In one corner is a door which opens upon a spiral stone staircase, every step of which demands foresight on the part of the visitor, so worn and hollow are the stones with the feet of many generations.

At the top of this we reach the chamber over the sacristy, and find ourselves in the midst of many books,

nearly all of the 16th and 17th centuries. 'Tis here we can realise the wide gulf which separated the great leaders of pre-Reformation thought, who, through long dim centuries, worked to express their creed and ideas in buildings of sculptured stone and marble, from the still greater leaders, who, by their fervent writings, conquered the creed of whole nations, and elevated the aspirations of mankind by means of that greatest of all inventions—the Printing-press.

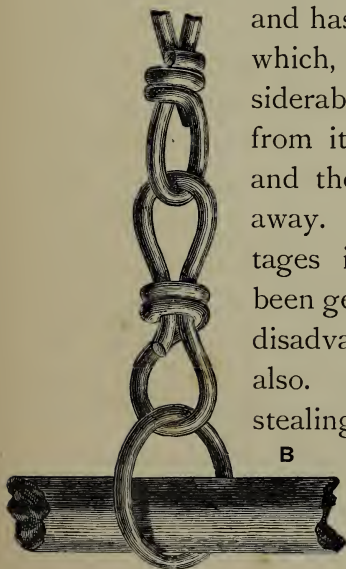
Formerly this chamber was the treasure-house where the sacramental plate and other valuables were preserved, among them being two pieces of the real cross, the thigh of St. Agatha, a portion of the crib used by our Saviour when an infant, some hairs from His head, a piece of the alabaster box of Mary Magdalene, a tooth of St. Philip, a bone of Melchizedek, a thorn from our Saviour's crown, and numerous other relics, of which, if the reader wants to learn more, let him refer to Hutchins's History of Dorset. The Rev. William Stone, a native of Wimborne and a minister of the church, gave numerous books to form a foundation for the parochial library. He appears first in the church records as an "official" (now called a "surrogate") in the year 1637. He took the degrees of M.A. and LL.D., was Principal of New Inn College, Oxon., and died in 1680 at Wimborne, where a long epitaph in Latin commemorates his acquirements and virtues. Another minister, the Rev. Thomas Ansty, who was appointed in 1661 and died in 1668, is mentioned as the donor of eight books. The names of Taylour and Constantine, whose autographs occur in some of the books, are also in the list of "Ministers of Wimborne."

The autograph of the Rev. Samuel Conant, whose books formed probably part of the Stone collection, is found in several volumes.



Against the walls of this old treasure-house are erected shelves, the arrangement of which will be understood better by a glance at our illustration than by a long description. Nearly all the books are chained. The chains are formed of rod-iron bent into a figure of 8, with one end twisted round the middle for strength.

We know the date when the library was founded, and therefore of these rude chains—it was 1686. Each chain is about 3 feet long, and has at one end a ring like a curtain ring, which, running along an iron rod, allows considerable play. Thus you can take any book from its place to a desk at a little distance and there consult it, but you cannot take it away. There must have been some advantages in this plan, or it would not have been generally adopted; but, apparently, great disadvantages must have been experienced also. If the chains were a check upon stealing the books, they were certainly no



A. Cover of Book, to which the Chain is attached by a Metal Plate.

B. The Rod upon which the Chain runs.

preventive against damage and mutilation, as many of the volumes unfortunately prove. To lug out a heavy volume by the cover does not tend to preserve the binding.

The present shelving is modern (1856), the old boards having become too rotten for safety. The old desks, too, which afforded a resting-place for the volumes when consulted, have disappeared, so that for purposes of reference it would be very inconvenient to really *use* a single book without unchaining it. Several volumes have been unchained and are displayed in a glass case. The Church Committee in 1885 effected this change. The desk and chair had been abolished long before: the glass case was simply placed over the table and unprotected books. This I think is a mistake: it modernizes its aspect and gives the chamber a cramped show-room appearance, very different from its old aspect. The exposed books, too, really answer no useful purpose: they teach nothing; people look and stare for a second, say "Dear me," and pass on without the gain of a single idea.

The books themselves form an exceedingly interesting and uncommon collection, they represent very fairly the literary taste and religious bias of the 17th century. There are about 240 works in number, many incomplete, and many badly wanting the attention of a binder to preserve them; but with all their deficiencies they include several works very seldom seen, even at the best book-auctions, and with many of which, it may safely be said, bibliographers are little acquainted. The old fathers of the church are well represented:—Ambrosius, Anselm, Aretius, Augustine, Bernard, Basil, Chrysostom, Clemens, Cyril, Cyprian, Gregory, Herodianus, Hilary, Ignatius, Isodore, Macarius, Tertullian, Theophylactus and others. Classical writers make a poor show with only Cicero,



Plato and Pliny, although a large proportion of the whole collection is in Latin. In general and ecclesiastical history there are Bede, Camden, Daniel, De Serre, Dugdale, Eusebius, Grimstone, Raleigh, Ross, and Trussell. Works on Divinity and Sermons are too numerous to mention, and include the chief Elizabethan and Caroline Divines. Lexicons are numerous, and the Eastern tongues well represented. Among the authors which are now seldom met with are Abraham, Aretius, Carion, Cassianus, Espenceus, Estius, Euthymius, Fabius, Facundus, Gorranus, Haymo, Heresbachius, Musculus, Optatus, Pintus, Sennertus, Spondanus, Trelcatius, Weinrichius and Zonaras.

In Bibles the collection, where one would expect riches, is poor. The Septuagint, a Hebrew Old Testament of 1635, the celebrated Polyglot of 1657, Junius and Tremellius, 1617, and the Bishop's Bible of 1595, often called the "Breeches" Bible, exhaust the list.

There is one early manuscript only, but that has the advantage of a clear date (1343). It is on vellum, and was written for the use of priests; its title is "*Regimen Animarum*," and it contains a few prettily illuminated initials.

We must not forget to notice that all the books, having the chains fixed to the fore edge, are placed back first on the shelves, and are released by pulling the chain.

Several volumes have, or rather have had, beautifully embossed designs on their sides. Such were the quarto "*Pupila Oculi*," now nearly destroyed; also a Theophylactus on the Gospels, the binding of which is in excellent preservation, and a treat to the eyes.



The tone of the leather is a rich brown, and on one side are represented, in clear relief, all the instruments of the Crucifixion surrounding a central cross, with "Redemptoris Mūdi Arma" beneath in old black letter. The reverse is a large Tudor rose, with a legend difficult in some parts to decipher. The arms of the City of London appear in one of the corners. An exactly similar binding from the old church library at King's Norton, near Birmingham, has recently excited much attention, and was described by Mr. Brassington in the fifth number of "The Bookbinder."

A catalogue of the books, made in 1725, exists in manuscript, under lock and key. Another, made in 1863 by William George Wilkinson, was printed, and a copy is kept in the library. From the latter, the list of books at the end of the guide-book was taken. The following catalogue is made from the two printed editions, with additional particulars added from various books of reference. A copy of the preface to the 1863 edition may appropriately close these remarks.

"This library was catalogued in July, 1725. There were then 200 works in the library. There are now 185 works (in 240 vols.). Ten of these are not mentioned in the old catalogue. Consequently, since 1725, twenty-five works have been lost or stolen. Of these missing works, five had a price attached to them in the margin of the old catalogue in pencil. Others had titles more likely than many to attract the purloiner, *e.g.*, 'Markham's Way to get Wealth,' 'Period of Human Life,' 'History of a Private Life,' 'Venner's Via recta ad Vitam longam' (Way to Health and Long Life).

“ In the first column of the catalogue now issued will be found, arranged alphabetically, the titles of all the works in the library, at sufficient length for identification.

“ In the second column the number of volumes is stated when more than one, and the size of the book when other than folio. This is necessary to enable anyone to find a book in the library, as though the books of each letter are placed together on the shelves, yet a further alphabetical arrangement was found impracticable from the diversity of the sizes of the volumes.

“ In the fourth column will be found the names of the donors ; of these the most munificent were the Rev. Thomas Ansty, 1697, and the Rev. Sam. Conant.

“ Lastly, it has been thought as well to give a list of the names of former owners of the books, as it is possible that among them some may be of interest to present inhabitants of Wimborne. These will be found in the fifth column, together with remarks on the present condition of the volumes. In some cases considerable depredations have been committed with a sharp pen-knife, on the title-page and tables of contents, apparently for the purpose of supplying missing portions in other copies of the work. ‘ Dugdale’s History of St. Paul’s,’ and ‘ Loniceri Chronicon Turcicum ’ may be taken as examples.

“ Those books which are valued in the margin of the old catalogue, are marked ‘ val.’ Below each letter will be found an account of the differences between the present catalogue and that of 1725.”

# CATALOGUE

OF THE

## *Chained Library at Wimborne.*

Abrahami, Institutiones Philosophiæ rationalis, &c. 4to. Paris, 1587.

The autograph of "W. Stone."

Presented by Th. Holway.

Ambrosius (St.) Bishop of Milan.

Opera. Folio. Cologne, 1616.

Autograph, "Liber Gualt. Hay."

Anselmus (St.) Bishop of Lucca (black letter). 1485 (title wanting).

Aretius (B.). In Apocalypsin. 8vo.

Morgiis (Morges, Switzerland), 1851.

Aretius (B.). In Lucam. 8vo. Lausanne, 1579.

*Not in British Museum.*

Arminius (J.). Opera Theologica. 4to. Leyden, 1629.

Presented by Th. Anstey.

Augustinus contra secundam Juliani responsionem. 8vo. Paris, 1617.

Augustinus. Opera. 5 vols. Folio. Basel, 1569.

Bede (Venerab.). Opera Omnia. Folio. Cologne, 1612.

Presented by "Ric. Gillingham."

Bernard (St., Abbot of Clairvaux).

Opera. Folio. Antwerp, 1609.

Autograph, "Christofer Taylour."

Baker (Sir Richard). Chronicle of the Kings of England. Folio. London, 1665.

The fourth edition.

Barnes (Joshua, B.D.). The History of Edward III, together with that of Edward the Black Prince, four portraits (qq. three wanting?), including the Black Prince. Folio. Cambridge, 1688.

Presented by "Joh. Greene."

Basilius. Opera. Folio. Paris, 1637-8.

Presented by "J. Webbe, Baronin, 1686."

Bible. Latin version of Junius and Tremellius. 2 vols. Folio. Geneva, 1617.

Presented by "Geo. Mullens, 1688."

Bible. Biblia sacra Polyglotta, Edidit Brianus Waltonus, Imprimebat Thomas Roycroft. 6 vols. (1 vol. wanting). Folio. London, 1657.

First issue has dedication to Cromwell, who allowed the paper to come in free of duty. This was cancelled under Charles II, and the dedication transferred to him, Cromwell being referred to as "Maximus ille Draw."

Bible, The Septuagint. 3 vols. Title of Vol. I wanting.

Presented by "Sam Conant."

Biblia hebraica, Ex recensione R. Menasseh Ben Israel. 4to. Amstelodami, 1635.

Presented by "Aldrich Swan."

Bible, The, and Prayer Book. Folio. Oxford, 1703.

In very bad state.

Bible, Holy. Annotations upon all the Books of the Old and New Testament by the Assembly of Divines. Folio. London, 1645.

First edition of the well-known Commentary made by the Assembly of Divines who sat at Westminster during the Great Rebellion. Autograph, "Henry Lewen, 1686."

Boyle (Robert). Style of Scripture. 8vo. London, 1663.

Browne (Sir Thos.). *Vulgar Errors and Religio Medici*. 4to. London, 1663. Surreptitious edition.

Buntingi. *Chronologia*. Folio. Ser-vestæ (Zerbst), 1590.

Presented by "Ric. Goodridge."

Burgo (Joh. de). *Pupilla Oculi* (*black letter*), no title. 8vo. Parrhisii, 1527.

Presented by "Ric. Gillingham."

Stamped binding.

Burnet (Gilbert, Bishop of Salisbury).

The History of the Reformation of the Church of England. 3 vols. Folio. London, 1679, 1681, 1715.

Burnet (Thos., D.D., of the Charter House). *Theoria Telluris*. 4to. London, 1681.

First edition. Published in later editions with the title of "Sacred Theory of the Earth." Presented by "T. Ansty."

Burton (Robert). *Anatomy of Melancholy, What it is*. Folio. Oxford, 1638.

Fifth edition. The first is dated 1621.

Buxtorfius. *Lexicon Chaldaicum et Syriacum*. Folio. Basileæ, 1622.

Buxtorfius. *Lexicon Hebraicum et Chaldaicum*. Folio. Basileæ, 1621.

Buxtorfius. *Thesaurus Grammaticus Linguae sanctae Hebraeae*. Folio. Basileæ, 1609.

Calvinus (Joh.). *Institutiones*. 8vo.

Camden (W.). *Annals; or, The Historie of Elizabeth, late Queen of England, translated into English by R. N. (orton) Gent*. Third edition. Folio. London, 1635.

Carion (Joannis). *Chronicorum Liber Quintus*. 8vo. Geneva, 1567.

Presented by "Ric. Gillingham."

Cassianus (J.). *Opera omnia*. Folio.

Atrebatii (Arras, France), 1628.

Castell (Edmund, D.D.). *Lexicon Hep-taglotton*. 2 vols. London, 1669.

"The greatest and most perfect work of the kind ever performed."

—Dr. Clarke.

Cave (William, D.D.). *Lives of the Apostles*. Bound with Bp. Taylor's *Life of Christ*.

Cevallerius. *Rudimenta Hebraice Linguae*. 4to. Wittemberg, 1574.

Presented by "Anna Constantine de Merly." The following curious triplet is in manuscript:—

Anglica gens  
Est optima flens  
Et pessima ridens.

Chamberlayne (Edw.). *State of Eng-land*. 12mo. In the Savoy, 1670.

Charleton (Walter, M.D.). *The Wits of Men*. 8vo. London, 1675.

Chillingworth (William). *The Religion of Protestants*. Part I. Folio. Oxford, 1638.

First edition, frequently reprinted.

It does not appear that any second part was ever published.

Crysostom (S. John). *Homiliae in Evang. Matth. (Latin)*. Folio. Basel.

Presented by "Ric. lie."

Chrysostom (St. John, Bishop of Constantinople). *S. Johannis Chrysostomi Opera, Graecè*. 8 vols. Folio. Etonae, 1610-13.

Cost Sir H. Saville £8,000 to print. Presented by "J. Moyle, Head Master of Wimborne School." Autographs, "J. Woodes," "De Martin," "De Hay," "Henry Lewin."

Chrysostom (S. John). *Comm. in Evang. Matth. (Latin)*. Folio. Antwerp, 1542.

Cicero (Marcus Tullius). *Opera Omnia*. 4 vols. Folio. London, 1681.

Clemens (Alexandrinus). *Opera Graece et Latinae quae extant*. Folio. Lugd. Batavor., 1616.

Cologne. *Canonicorum ecclesiae Coloniensis antididagma*. Folio. Paris, 1549.

Comines (Philippe de). *History*. Translated by T. Danett. Folio. London, 1674.

Concilia generalia Binii. Folio. Cologne, 1606.

Concordance. Folio. Cambridge, 1685.

*Not in British Museum.*

Concordantiæ Bibliarum. Folio. Antwerp, 1567.

*Not in British Museum.*

Cotton (Sir Robert). *Cottoni Posthuma; divers choice pieces of that renowned antiquary*. Second edition. 8vo. London, 1672.

Critici sacri, sive doctissimorum Viro-  
rum in SS. Biblia, annotationes et  
Tractatus, 10 vols. Folio. London,  
1660.

Cudworth (Ralph, D.D.). *The true intellectual System of the Universe*, 2 vols. Folio. London, 1678.

First edition; frequently reprinted.

Cyrrillus (S.). *Alexandriae*. Opera, 2 vols. Antwerp. 1607-1618.

Cyrrillus (S.). *Alexandriæ Adv. anthropomorphitas, &c.* 4to. Leyden, 1605.

Cyprian (St. of Carthage) Ciec. Sancti Cœcilii Cypriani Opera. Folio. Oxford, 1682.

Frontispiece, Martyrdom of S. Cyprian.

Cyprian (St. of Carthage). Opera (edited by Erasmus). Folio. Basil, 1530.

Cyrl (St. of Carthage). Hierosolymitani Opera. Folio. Paris, 1631.

Autograph, "J. Cole."

Daniel (Samuel). The Collection of the History of England: whereunto is annexed a Continuation unto the Raigne of Henry the Seventh, by John Trossel Gen. Folio. London, 1650.

Davenant (John, Bishop of Sarum). Determinationes Questionum quarundam Theologicarum in Acad. Cantab. publice disputatum. Folio. Cambridge, 1634.

Presented by "T. Holway, 1700."

De Serre. History of France. Title gone.

Desiderius Erasmus (Roterodamus) Chiliades Adagiorum. Folio. Cologne, 1530.

Autograph, "Henry Harding."

Desiderius Erasmus (Roterodamus) Paraphrasis in Matthæum. Folio. Basil, 1522.

Autograph, "Walter Blobott."

Diez, Summa Predicantium. 4to. Lyons, 1592.

Dodwell (Henry) on Schism. 4to. London, 1679.

Dugdale (Sir Wm.). The History of St. Paul's Cathedral in London. Folio. London, 1658.

Plates; imperfect.

Dugdale (Sir W.). A Short View of the Late Troubles in England. Folio. Oxford, 1681.

Espenceœi (Claud.). Opera. Folio. Paris, 1619.

Presented by "Sam. Conant."

Estius (Gul.). Commentarii. Folio. Douay, 1615-16.

Portrait, presented by "Sam. Conant."

Eusebius (Emesenus). Homiliæ. 8vo. Paris, 1554.

Eusebius (Pamphili) (the Bishop of Cæsarea in Palestine). The Auncient Ecclesiastical Histories of the first six hundred years after Christ,

wrytten in the Greeke tongue by Eusebius, Socrates and Evagrius, Translated by M. Hanmer. Folio. London, 1663.

Euthymius (Zigabenus). Commentarius in iv Evangelia. 8vo. Paris, 1544.

Evelyn (John). The French Gardiner; instructing how to cultivate all sorts of Fruit Trees and Herbs for the Garden, with Plans. 8vo. London, 1672.

Fabius (Pictor). Commentarii in Epistolas Paulinas. Folio. Paris, 1515.

Wants title, presented by "Sam. Conant."

Facundus, Defensio Concilii Chalcedonensis. 8vo. Paris, 1629.

Feri, Postilla in Epistolas et Evangelia, 2 vols. Folio. Cologne, 1559.

Presented by "S. Conant."

Fulke (William, D.D.). The Text of the New Testament of Jesus Christ, translated out of the vulgar latine by the Papists of the traiterous Seminarie at Rhemes xx. With a confutation of all such arguments, glosses and annotations as contine, Manifest Impietie, third edition. Folio. London, 1617.

Presented by "Rich. Lloyd, 1686, Head-master of Wimborne School."

Fuller (Thomas, D.D.). The Church History of Britain, plates. Folio. London, 1665.

Gentleman's Companion, The. By a person of quality [William Ramsey]. 8vo. London, 1672.

Engraved frontispiece.

Gesner (C.). Commentationes in Psalmes Davidis. Folio. Wittemberg, 1605.

Presented by "T. Ansty, 1697."

Gorranus (Nic.). Elucidatio in divi Pauli Epistolas. Folio. Antwerp, 1617.

Presented by "T. Ansty, 1697."

Gorranus (Nic.). Commentarius in Evangelios. Folio. Antwerp, 1617.

Presented by "T. Ansty, 1697."

Gregorius Magnus (S.). Opera Omnia. Folio. Basel, 1564.

Gregorius (Nazianzenus). Opera Omnia. Gr. et Lat. 2 vols. Folio. Paris, 1630.

Gregorius (Nazianzenus). Orationes lectissimæ XVI Græce. Folio. Paris, 1532.



Grew (Nehemiah, M.D.). *Musaeum Regalis Societatis*; or, A Catalogue and Description of the natural and artificial rarities belonging to the Royal Society and preserved at Gresham College. Portrait and 31 cuts. Folio. London, 1681.

Grimstone (E.). *History of the Netherlands*. Folio. 1629.  
Wants title. Autograph, "Sir Walter Rawly."

Hakewill (George). *An Apology or Declaration of the Power and Providence of God in the Government of the World*, engraved title page. Folio. Oxford and London, 1630.

First edition published in 1627. "The production of an uncommonly liberal and enlightened mind."—Dugald Stewart.

Autographs, "John Corbett," "F. Corbett."

Hammond (Henry, D.D.). *Works*, 4 vols. Folio. London, 1681-4.

*Not in British Museum.*

Hartlib (Samuel). *Legacie*; or, An Enlargement of the Discourse on Husbandry used in Brabant and Flanders, second edition, 4to. London, 1652.

Haymonis, *In Epistolas Paulinas*. 8vo. Cologne, 1539.

Presented by "Sam. Conant."

Herbert (Edward, Baron Herbert of Cherbury). *The Life and Reign of King Henry VIII*. Folio. London, 1672.

Title wanting.

Heresbachius in *Psalmos*. 4to. Basel, 1578.

Presented by "T. Holway."

*Not in British Museum.*

Herodianus Aelius. *Historia*, Gr. et Lat. Folio. London, 1639.

Presented by "Ald. Swan."

Hieronymus (S.). *Opera*. Folio. Paris, 1602.

Hillarii Pictaviensis. *Opera*. Folio. Basel, 1570.

Homilies. *The Second Tome of the Homilies*. 4to. London, 1563.

Title torn.

Hooker (Richard). *Of the Lawes of Ecclesiastical Politie*. Folio. London, 1611.

Wants title.

Hoole (John). *Latin Accidence*. London, 1749.

*Not in British Museum.*

Howell (William, LL.D.). *An Institution of General History from the beginning of the World to the Conquest of England*, 3 vols. Folio. London, 1680-85.

Hughes (William). *The Compleat Vineyard*. London, 1670.

Hunnii Aegidii. *Demonstratio Ministerii Lutherani*. Folio. Wittemberg, 1614.

Presented by "S. Conant."

Hyperii Commentarii. Folio. Zurich, 1582.

Presented by "T. Ansty, 1697."

Ignatius (S.). *Epistolæ*, Gr. et Lat. 4to. Geneva, 1623.

*Index Expurgatorius*, published by order of the Spanish Inquisition. 4to. Salmuri (Saumur), 1601.

Irenæus Adversus Hæreses. Folio. Cologne, 1596.

Isaacson (Henry). *Saturni Ephemerides*; or, a chronological Series of the four Monarchies. Folio. London, 1633.

Wants title.

Isidorus (S.). *Volumen Reliquium*, Gr. et Lat. Folio. Frankfort, 1629.

Autograph of "Anthony Matthew."

Isidorus. *De summo bono*. 8vo. Paris, 1538.

Autograph of "John Aglionby."

Isidorus Pelusiotus (S.). *De interpretatione div. Scripture*, Gr. et Lat. Folio. 1605.

Fourth edition.

Jansenius (Corn.). *Commentarii in suam Concordiamac, Totam Historiam Evangelicam*. Folio. Antwerp, 1613.  
Portrait. Presented by "Nic: Taylour."

Jewell (John, Bishop of Salisbury). *Works*. Folio. London, 1609 (?)  
No title.

John (of Damascus, St.). *Opera*. Folio. Basil, 1675.

Justin (Martyr). *Opera*, Gr. et Lat. Folio. Basel, 1615.

Kennet (White, Bishop of Peterboro'). *Ecclesiastical Synods*. 8vo. London, 1701.

Lactantius Firmianus. *Opera*. 16mo. Wants title.

Lake (Arthur, Bishop of Bath and Wells). *Sermons*. Folio. London, 1629. Title wanting.

Autograph of "John Browne."



- Laud (Wm., Archbishop of Canterbury). A relation of the Conference between Wm. Lavvd, then Lord Bishop of St. David's, and Mr. Fisher, the Jesuit. Folio. London, 1639.
- L'Estrange (Hamon). The Alliance of Divine Offices, exhibiting all the Liturgies of the Church of England since the Reformation, as also the Scotch Service Book. Folio. London, 1659 (? 1699).  
Presented by "Philip Traheron."
- Leonis Magni, S. Fulgentii, &c. Folio. Lyons, 1633.
- Lexicon, Hebraeum Chaldaicum et Syriacum. Title wanting.
- Lonicus (J. Ad.). Chronicon Tereticum. Folio. Frankfurt a/M., 1578.  
Interesting plates. Much damaged.
- Macarius Aegyptius. Homiliae Quinquaginta, Gr. et Lat. 8vo. Frankfurt, 1594.
- Macchiavelli (N.). The Works of. Folio. London, 1675.
- Martinius. De Creatione Mundi Commentariolus. 12mo. Bremæ, 1613.  
Presented by "Sam. Conant."
- Mason (Rev. Francis). Vindiciae Ecclesiae Anglicanae. Folio. London, 1625.  
Presented by "T. Ansty."
- Mayer (John, D.D.). On St. James Epistle. 4to. London, 1629.  
Presented by "T. Ansty, 1697," autograph "T. Dugdale."
- Mayer (John, D.D.). On the Catechism. 4to. London, 1621.  
Presented by "T. Ansty, 1697."
- Miscellanea, by a Person of Honour. 8vo. London, 1680.
- Missale Romanum. 8vo. Antwerp, 1612. No title.
- More (Dr. Henry). Works. 3 vols. Folio. London, 1660-64.
- Musculus (Wolfgang). Commentarius in Davidis Psalterium. Folio. Basel, 1618. Commentarius in Prophetam Esaïam. Basel, 1570.—Commentarius in S. Matthæum. Basel, 1611.—Commentarius in Evang. divi Joannis. Basel, 1618.—Commentarius in Epist. ad Romanos. Basel, 1611.—Commentarius in Loci Communes. Basel, 1599.
- Œcumenius Arethæ Expositiones. Folio. Verona, 1532.
- Orosius (Paulus) Justitia. 8vo. Cologne, 1572.  
*Not in British Museum.*
- Opatus afer Milevitanus. De Schismate Donatistarum. 8vo. Cologne, 1631.
- Pagninus Sanc. Epitome Thesauri Linguae Sanctæ. 8vo. Anvers, 1616.
- Paul (Saint). A paraphrase and Annotations upon all the Epistles of St. Paul. 8vo. Oxford, 1684.
- Paul (the Venetian) by Sir N. Brent. 8vo. London, 1651.  
*Not in British Museum.*
- Pearson (John, Bishop of Chester). An exposition of the Creed. Folio. London, 1683.  
Portrait of Author, ætat 70.
- Perkins (William). The Works of. 12mo. Cambridge, 1605.  
Distinguished by Piety, learning and extensive knowledge. Passed through numerous editions.
- Petrus (Martyrus). Loci communes. Folio. London, 1583.
- Pintus in Esaïam. 8vo. Antwerp, 1584.
- Pintus. In Daniele, Maham et Threnos. 8vo. Antwerp, 1595.
- Platonis. Omnia Opera. 2 vols. Title wanting.
- Plinius (Secundus C.). Historia Mundi. Folio. Lyons, 1582.
- Plutarchus (Chæron). Opera. Gr. et Lat. Folio. 2 vols. Frankfurt, 1620.
- Polano (Father Paul, the Venetian). History of the Council of Trent, translated by Sir N. Brent. Folio. London, 1676.
- Poole (Matt.). Synopsis Criticorum aliorumque S. Scripturæ interpretum. 4 vols. Folio. London, 1674.
- Prideaux, John (Bishop of Worcester). Lectiones decem. 4to. Oxford, 1626.  
*Not in British Museum.*
- Primate's Purchaser and Builder. Folio. London.
- Raleigh (Sir Walter). History of the World. Folio. London, 1614.  
Portrait by S. Pass. First edition.  
*Not in British Museum.*
- Ross (Alexander). The History of the World, xx, being a continuation of Sir Walter Raleigh's History. Folio. London, 1652.  
Title torn. Portrait with "Ros et Umbra sumus."
- Saint-Amour (L. G. de). Journal of the Propositions xxx between the Jesuits and Molinists. Folio. London, 1664.

Salvianus Massiliensis Opera. Folio. Basel, 1530.

Sanchez, Disputationes de Matrimonii Sacramento. Folio. Antwerp, 1614.

*Not in British Museum.*

Sanderson (Robert, Bishop of Lincoln). De obligatione Conscientiæ. 8vo. London, 1686.

Scapula (Joan.). Lexicon. Folio. Geneva, 1619.

Scheibler (C.). Metaphysica. Folio. Gisse Hessorum (Giessen), 1622.

Sennertus (A.). Institutiones Medicinæ. 4to. Paris, 1631.

*Not in British Museum.*

Sennertus (A.). Fabulæ Institut Medic. Folio. Wittemburg, 1635.

*Not in British Museum.*

Spondanus (Joan.). Epitome Annalium Ecclesiasticorum.

Wants title.

*Not in British Museum.*

Strabo. De Situ Orbis. Folio. Basel. 1549.

Synodus Anglicana.

Title wanting.

Taylor (Jeremy, Bishop of Down and Connor). The Life of Christ. Folio. London, 1684.

With this is bound Cave's Apostles.

Temple (Sir William). Miscellanea. 8vo. London, 1690.

Ten Essays on various subjects.

Temple (Sir William). Observations on the United Provinces of the Netherlands. 8vo. London, 1673.

First edition.

Tertullianus (Q. Septimus). Opera. Folio. Franckeræ, 1597.

Theophylactus (Archiepiscopus). In quatuor Evangelia Æcolampadio interprete. 8vo. Colonia, apud Heronem, 1532.

Thomas (Aquinas, St.). Summa Theologica. Folio. Cologne, 1604.

Toletus (Card.). Commentarius in Joannis Evang. Folio. Cologne, 1611.

Trelocatius, Institutio Vorstii Enchiridion. 12mo. Cologne Allobrogum, 1611.

Trussell (John). The Collection of the History of England. Folio. London, 1636.

Was frequently reprinted.

Twisse (W. J.). Vindiciæ Gratia. Pot. et Prov. Dei.

Wants title. Folio. 1631.

Usher (James, Archbishop of Armagh). Body of Divinity, or Summe and Substance of the Christian Religion. Folio. London, 1647.

Portrait by W. Marshall.

Usher (James, Archbishop of Armagh). Annals of the World. Folio. London, 1658.

Portrait and engraved frontispiece.

Vincentius Lirinensis. Adv. Hereses. 12mo. Cologne, 1613.

Weinrichius in Epist. ad Ephesios. 4to. Leipsig, 1613.

*Not in British Museum.*

Weinrichius in Epist. ad Galatus. 4to. Leipsig, 1610.

*Not in British Museum.*

Winstanley (William). Lives of the most famous English Poets. 8vo. London, 1687.

Zanchius (Joan Chryst.). Opera. 3 vols. Folio. Geneva, 1619.

*Not in British Museum.*

Zonaras (Joh.). Compendium Historiarum, Gr. et Lat. Folio. Basel, 1557.

Presented by "Richard Goodridge."

Zouch (Richard). Questiones Juris Civilis. 12mo. London, 1682.



# Bibliographical

## Miscellanies,

BY

WILLIAM BLADES.

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*Nos. 3, 4, 5.*

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## BOOKS IN CHAINS.

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*Published by*

BLADES, EAST & BLADES,  
23, ABCHURCH LANE, LONDON.

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1890.

THE LIBRARY  
OF THE  
UNIVERSITY OF ILLINOIS

## BOOKS IN CHAINS.

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Why chain books?

It is certainly a distressing as well as a suggestive sight to see books in chains. Distressing, because a good book is like a strong man, and when chained is as shorn Samson among the Philistines. No one now-a-days would think of chaining books to desks or library shelves, for our ideas about such matters have indeed altered from those prevalent when such a custom obtained; so that the mere sight of a single survival of this rude practice is strongly suggestive not only of national advance in education and literary enlightenment, but also of the power of the printing-press, through whose influence alone, her offspring—as well as her parents, the manuscript books—have been redeemed from their chains.

Before the invention of Printing, books were scarce and dear, and it was the custom of the College authorities to lend single volumes to students for one year, to be then returned with evidence of their having been profitably studied. No doubt positive loss was one result, and injustice to non-favoured students another; but books borrowed have always been proverbial for not coming home to roost, and chaining seemed a natural way of securing them for general use. This appears to me more likely to have been the object of chaining than the prevention of theft.



The custom of fastening books to their shelves by chains was common at an early period throughout all Europe. When a book was given to a medieval library it was necessary, in the first place, to buy a chain, and, if the book was of especial value, a pair of clasps; secondly, to employ a smith to put them on; and, lastly, a painter to write the name and class-mark across the fore-edge. Large collections of chained books were for the use of particular bodies of students; but when religious zeal made many people feel the want of spiritual food, it led to the chaining of single volumes in churches, where any parishioner, able to read, could satisfy his soul. The Bible was, of course, one of the most common, and among others were *Fox's Book of Martyrs*, the various works of Bishop Jewel, and other Divines.

The old records of various Colleges have numerous entries concerning the cost of chains, of rods, of rings, and of wages paid for enchainment. In 1444 great inconvenience was felt from the overcrowded state of the library at Oxford University, where, all the books being chained, the students were continually jostling one another. So a petition was got up to Humphrey, Duke of Gloucester, a book-lover whose name is always green in the memory of bibliophiles, that he would assist in obtaining an enlargement of the library.\* The petitioners state their grievance very tersely in good Latin, and complain that "should any student be poring over a single volume, as often happens, he keeps three or four others away on account

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\* Students of old MSS. may often come across the bold autograph "*cest a moy Homfrey.*"

THE LIBRARY  
OF THE  
UNIVERSITY OF CHICAGO  
CHICAGO, ILLINOIS

PLATE II.



INTERIOR OF THE LAURENTIAN CHAINED LIBRARY AT FLORENCE.

of the books being chained so closely together.”\* Perhaps the most complete account of the whole process of erecting the shelves and desks, and chaining the books, will be found in the archives of Eton College for the years 1519–20 *et seq.* These chains were all removed exactly two centuries later. In the reign of Henry III, the whole library of Oxford University consisted of only a few books, some of which were chained, and some locked in chests in St. Mary’s Church.

In 1519–21 the Eton Library was re-arranged, and the books re-bound. The cost, and all particulars, are entered in the “Audit Book.” The following is extracted from Willis and Clark, III, 431:—

“In the first year, 24 dozen chains of three sorts (explained in the next year’s account to mean of three different lengths) are bought; 48 iron bars for the rings to play upon; 12 locks, with a corresponding number of hasps (*claustra*) to secure the bars, and 4 keys; and lastly, a pair of pincers to cut the strips of brass or copper required for the attachment of the rings to the boards.”

The following is the text of this portion of the account:—

“Et pro xxiv duodenis catenarum trium generum ad libros in bibliotheca catenandos iiij<sup>li</sup>. Et pro pari forpicum ad laminas enneas secandas ad fixuram dictorum librorum, xvj<sup>d</sup>. Et Roberto Oliuere fabro ferrario pro xlvij vectibus ferreis ad chatenas continend’ pondere iij c et di c<sup>li</sup> lvij<sup>s</sup> ij<sup>d</sup>. Et idem pro xij seris et totidem claustris et iiij clanibus precij capitis, xx<sup>s</sup> xx<sup>d</sup>”

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\* Macray, p. 7.

In the next year a bookbinder named Andrew Lisley is employed for 199 days to bind and repair the books. He receives four pence per day in wages, and one shilling per week in commons. The Bursar buys for his use 20 calf skins, 36 white sheep skins, 3 large and 3 small doe skins, 5 pig skins (*pro quinque pellibus de la soure*), and 28 red skins, 100 plates of horn, 5,000 copper nails (to be set round the edge of the boards, like bosses, to protect the binding), 10 pounds and a quarter of strips of brass, 7 pounds brass wire, 27 pairs of clasps, and a quantity of green and red thread, glue and needles.

At Pembroke College, Cambridge, the books were reported by Dr. Matthew Wren [1616] to have suffered severely, partly from the sloping form of the desks upon which they were placed for perusal, and partly from the weight of the chains (*ex inepta mole catenarum*).

1491. From the University accounts:—

Item pro catenacione vij librorum, et howsing ac			
clasping ut patet per billam M. Wodelark	...	ij <sup>s</sup>	x <sup>d</sup>

1574. From the same:—

Item for 27 chaynes for the newe bookes in the librarye	vij <sup>s</sup>	vj <sup>d</sup>
For 34 rynges	...	xxij <sup>d</sup>
To John Sheres, setting on 72 chaynes	...	ij <sup>s</sup>
To Hillarye, helpyng hym	...	viiij <sup>d</sup>

1506. Bishop Fisher, of Christ's College, in the same University, directs:—

In order that no scholar may be ignorant of the Statutes of the College, we desire that two copies of them may be fastened by a small iron chain to a stall in the Chapel, so that every scholar may be enabled to have access to them.



1554. At Corpus Christi, Cambridge, it was ordered that the books bequeathed by Peter Nobys, D.D., who was Master, 1516–23, should be better taken care of for the future; and, if the chains were broken, that they should be repaired at the expense of the College.

1563. From St. John's, Cambridge, College accounts :—

Item to Philip Stacyoner, for cornering, bossing, and						
chayninge Anatomiam Vessalii	...	...	...	...	...	iijs
Item for twoe chaynes for the bookes given by						
Mr. Hollande	...	...	...	...	...	xij <sup>d</sup>
Item for 2 hookes for them	...	...	...	...	...	iijs <sup>d</sup>

1580. At Jesus College, Cambridge, is recorded :—

Cheynynge xii bookes with staples to them in the						
chappell	...	...	...	...	...	vjd

1600. From the accounts of Trinity College, Cambridge :—

Item receaved of Mr. Peter Shawe towards the						
cheyninge and desking of his bookes	...	...	...	...	...	v <sup>li</sup>

1683. The library of King's College, Cambridge, was in chains, and among the rules for the guidance of the scholars was this :—

For the rendering his business about the library more easy, each person that makes use of any books in the said library is required to set them up again decently, without entangling the chains.

This entanglement must have been very inconvenient, as it was a fault easily committed when the chains hung so close together.

The Statutes of the College were, about the same period, also chained in the Chapel, as were those of Queen's College. The Statutes of St. John's College, Cambridge, were chained in the Vestry.



In 1555, Robert Chaloner, of Gray's Inn, gave 40 shillings for chains to fasten his gift of books in the library there.

In 1659, Archbishop Selden's gift of books to the University Library, Oxford, were all chained. In 1757 the chains were all removed.

In the *Foreigner's Companion through the Universities of Cambridge and Oxford*, written in 1748, the inconvenience of chaining books is noticed, and about this time the abolition of chains began, and, by the end of the century, very few chained collections remained. At King's College in 1777, a man was paid £1 7s., for nine days spent in taking the chains off the books. Not a single chained book is now to be seen in any of our Universities.

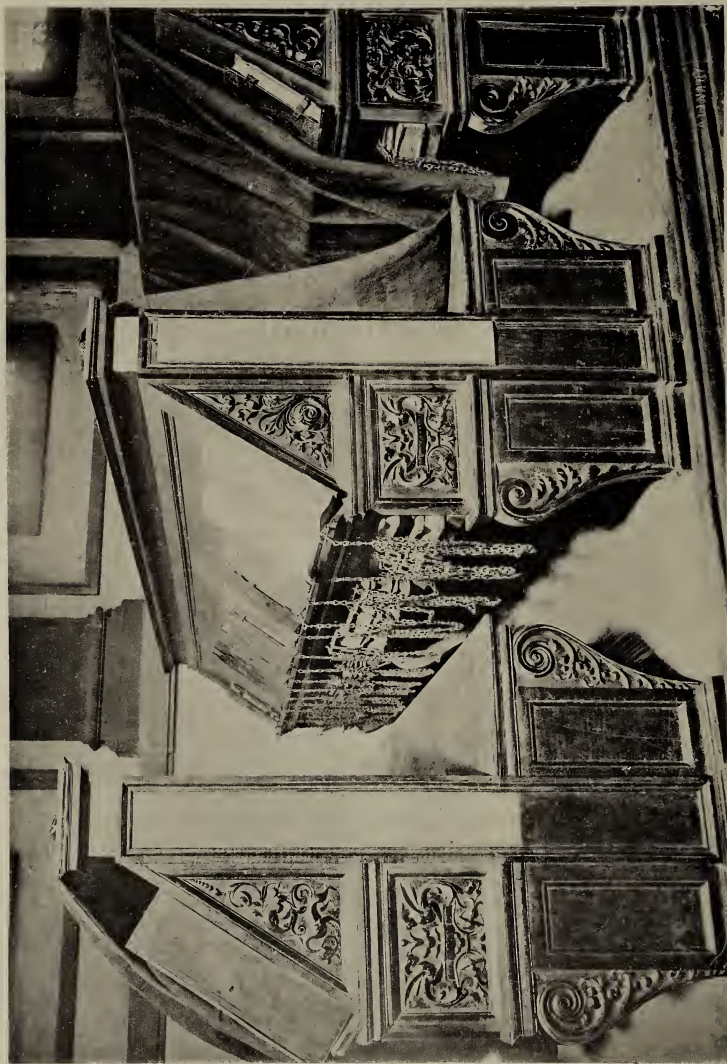
There are, however, a few chained collections still left in the United Kingdom, viz.: Hereford Cathedral, about 2,000 volumes; Wimborne Minster, 240 volumes; All Saints' Church, Hereford, about 300 volumes; Bolton School, about 50 volumes; Grantham, 286 volumes; and Turton, 42 volumes.

Nichols in his *Illustrations of Manners and Expenses*, says that when Selden's books were sent to the Bodleian Library, Oxford, the sum of £25 10s. was paid for new chains. Taking the chains at a cost of sixpence each, they would serve for 1,120 volumes. This was in the year 1659.

The University Library at Leyden was formerly in chains. The representation of it here given [Plate I, Frontispiece] is taken from a curious copperplate, which occurs in a history of the University, published

THE LIBRARY  
OF THE  
UNIVERSITY OF CHICAGO  
ILLINOIS

PLATE III.



SHOWING THE METHOD OF CONSULTING BOOKS IN THE LAURENTIAN LIBRARY, FLORENCE.

in 1614.\* It will be seen that the books there were placed on single shelves, and not, as in England, shelf over shelf, an arrangement, which, although occupying considerably more room, was much more convenient. The same arrangement has been adopted at Florence.

Probably the largest collection of chained books in existence is in the Laurentian Library at Florence, where they rest, large and small, upon richly carved wooden desks.

Plate II shows the interior of this magnificent Library, rich, not only in books, but in architecture, wood-carving, ceiling decoration, and stained glass windows. There is only one row of books in each compartment, and all are kept covered up, except when in use. Plate III shows a single compartment, with a row of books open for consultation.

This building, designed by Michael Angelo, was begun in 1525, by desire of Pope Clement VII (Guilio dei Medici), to contain the collection of books associated with the name of his ancestor, Cosmo dei Medici. The book-cases were probably designed by Antonio di Marco di Giano, called *il Carota*, and Gianbattista del Tasso. The material is walnut wood.

In the church of St. Wallberg, at Zutphen, in Holland, there is a large collection of books, originally unchained, but which, being all of a religious tendency, excited the animosity of the Devil, who, on several occasions, gained admittance and stole the best of them. The evidence was indisputable, for the

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\* *Illustrium Hollandiæ et Westfrisicæ Ordinum, Alma Academia Leidensis. Lugduni Batavorum, 1614.* 4to. B. M. (Acad.), 731, g. 16.

marks of his cloven feet upon the flag stones showed plainly, not only the personality of the thief, but the very course he had taken in his sacrilegious visits. The matter was serious, for no one could tell where the depredations would stop, so a consultation was held, and the determination taken to secure the whole of the residue with chains sprinkled with holy water, after which his Satanic Majesty discreetly kept at a distance; and there the books have remained ever since undisturbed, except by the ubiquitous tourist. There are 268 chained books, and 75 unchained ones lying by them, now in the Library.

The chaining of single books in Churches doubtless originated in the Injunctions given by Edward VI to "the Clergie and the Laietie" in 1547, and printed by Grafton, in which they are ordered "to provide within three moneths next after the visitacion one boke of the whole Bible of the largest volume in English, and within one twelve month after the saied visitacion, the Paraphrasis of Erasmus, the same to be sette uppe in some convenient place within the church."

This Injunction was repeated by Queen Elizabeth in 1559, and, although nothing was mentioned about chains, it seems very probable that the Churchwardens would, for their own sake, adopt that plan of protecting their property.

The mention of "casks" in the cost of carriage occurs in several instances, as at Gorton, where the carriage of the cask from London cost 16s. 4d. These casks were the usual mode of conveyance for



books both in Holland and England. No safer way than packing books in a large cask, and filling the spaces with sawdust or paper-shavings could be devised.

The following list of books now in chains in the United Kingdom is compiled in every case from direct information recently obtained. To all who have kindly replied to his enquiries, the Compiler tenders his best thanks. He must also confess how greatly he has laid under contribution the admirable work by Willis & Clark, upon the Architectural History of Cambridge University, and for the Lancashire Libraries the exhaustive contribution by Mr. Chancellor Christie to the Chetham Society's publications.

That the list is nearly complete, is not for a moment imagined. That every reader who can correct or add to it will kindly do so, is the urgent request of the Compiler.

23, ABCHURCH LANE, LONDON.

*1st April, 1890.*

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\* \* \* *It is in contemplation to print a Second Edition of "Books in Chains," with any corrections and additions which may be received by the Publishers.*





## A LIST OF BOOKS NOW IN CHAINS.

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### ABINGDON, BERKSHIRE. ST. HELEN'S CHURCH.

The Vicar writes:—

The books are mainly in very bad condition. In old days they were chained to the seats in one of the five aisles, which had a defective roof.

*The Holy Bible.* (**Black letter.**) Printed by Robert Barker. 1611.

*Fox, John.* (**Black letter.**) *Book of Martyrs.* (Imperfect.)

*Harris, Robert.* Works of. 1635.

*Hall, Jos.* (**Black letter.**) *Contemplations.* 1620.

*Rogers, Richard.* (**Black letter.**) *A Treatise, &c.* 1604.

*Babington, Gervase,* Bishop of Worcester. (**Black letter.**) 1615.

*Liturgy, A, in Answer to Dissenters' Objections.* 1683-4.

*The same.* 1684-6.

*Rogers, Richard.* (**Black letter.**) *Sermons upon the Book of Judges.* 1615.

*Hall, Jos.* (**Black letter.**) *Sermons Preached at Court.* 1611-12.

*Jewel, John,* Bishop of Salisbury. (**Black letter.**) *A Treatise preached by.* 1570.

### APPLEBY, ST. LAURENCE. WESTMORELAND.

Communicated by Charles Robert Rivington, of Castle Bank, Appleby:—

There are three chained **Black letter** volumes of *Fox's Book of Martyrs* in Appleby Church, which have lately been restored, and are now in a fairly perfect condition. The chains are missing, but the rings for the chains on one of the volumes is preserved. These books were presented by Richard Moore (or More), "Citizen and Stacioner" of London, to Appleby Church in 1632. Moore was the

son of an Appleby tailor, and, in 1598, went to London and was apprenticed to Matthew Lownes, a well-known printer. He afterwards set up for himself in or near Fleet Street, and carried on a successful business between 1608 and 1636. At the latter date Moore joined with fifteen other members of his Company in printing the seventh edition, in three volumes, of *The Book of Martyrs*, and a copy of this edition he presented to his native parish.

#### ARRETON, ISLE OF WIGHT. PARISH CHURCH.

The Vicar says:—

I cannot discover any trace of a chained book. Some old volumes of *Fox's Book of Martyrs* are carefully preserved in the church, which may possibly have led to the surmise.

*Venable's Guide to the Isle of Wight*, p. 181, refers to the chained books at Arreton, where, "on a desk in the south chancel, are preserved copies of *Fox's Book of Martyrs*, but of a comparatively modern edition."

#### BARBER - SURGEONS' HALL, MONKWELL STREET, LONDON.

The following extract is from *The Annals of the Barber-Surgeons of London*. Compiled by Sidney Young. 4to. London, 1890:—

In 1747, Mr. Whiston (the eminent Bookseller) was employed by the Barbers' Company to make a catalogue and valuation of the Library and MSS. "A learned Physician" had offered the Company twenty-five guineas for the Library, together with a skeleton and some other curiosities, but the Court of the Barbers "being desirous to manifest their esteem for and preserve the friendship of the Surgeons," gave them the refusal of the Library and skeleton, &c., for twenty-five guineas. "And that in case of their acceptance thereof, the rich and ancient pall belong to this Company should be at their service as a free gift."



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 BARCHESTON, WARWICKSHIRE. PARISH CHURCH.

The Curate-in-charge supplies the following:—

*Erasmus, Rot:* (Black letter.) *The Paraphrase on the New Testament.* (Imperfect.) Part of the oak-bound covers is gone, and the leather is greatly worn by age and decay, but the chain is still attached.

*Musculus, Wolfgangus. Common Places of Christian Religion.* 4to. London, 1578. (Translated from the Latin by John Man.) In oak boards covered with leather, with chain attached.

*Jewel's Works* are also here, but evidently never had a chain.

The Chained Bible has disappeared. The desk has decayed and been removed; the books being now placed upon what, previous to the restoration of the church, was the Altar Table in the Wellington Chapelry.

## BINGLEY, YORKSHIRE. PARISH CHURCH.

Communicated by A. W. Irwine:—

No chained Bible.

In *Notes and Queries* for 1853 it is stated "That Bingley had a desk and chain, but *The Book of Articles* had given place to some more modern volume."

## BOLTON-IN-THE-MOORS, LANCASHIRE. PARISH CHURCH.

In 1651 Humphrey Chetham left by will certain books to be chained in the church. It was not, however, until 1668 that the library was completed. In the minute book of the feoffees are many entries concerning them. These mention chains.

Also pd. for chains, claspes, carriedg, caskes, &c. ... 03. 10. 00

The books have now been placed in the Grammar School Library.

## BOLTON GRAMMAR SCHOOL, LANCASHIRE.

In his account of the old Church and School Libraries of Lancashire (Chetham Society), 1885, Mr. Chancellor Christie thus describes this Library:—

THE LIBRARY  
OF THE  
UNIVERSITY OF ILLINOIS



PLATE IV.



CHAINED LIBRARY IN THE GRAMMAR SCHOOL, BOLTON.

"The books of which the library at present consists are in an old oak chest or book case which stands upon legs, about three feet from the ground. The chest contains two shelves divided down the centre, with iron rods running along the front of each shelf evidently for the purpose of chaining the books, and has folding doors opening at the centre. Along the outside, above the doors, runs this inscription carved in wood. 'The Gift of James Leaver, Citison of London, 1694.'"

Plate IV gives a view of its present appearance.

Of a list of 44 works catalogued as belonging to the School in 1735, 18 remain (in addition to the volumes transferred from the Parish Church Library, referred to above) of which the following still retain their chains:—

*Fox's Acts.* Folio. 1684. 3 vols.

*Johannis Arndtii de Vero Christianismo—libri quattuor.* 8vo. London, 1708. 2 vols.

*Collection of Psalms.*

BORDEN, near SITTINGBOURNE. PARISH CHURCH.

The Vicar writes:—

There is a *Book of Martyrs*, but I do not know if it was ever chained.

"Esta," in *Notes and Queries* for 1853, says:—

In the Parish Church of Borden, a copy of *Comber on the Common Prayer* is chained to a stand in the Chancel.

BOWNESS-IN-WINDERMERE, WESTMORELAND. PARISH CHURCH.

The Clerk supplies the following:—

*Erasmus, Rot:* (Black letter.) *The Paraphrase upon the Gospels.* 1516-20.

The chain is gone, but the iron ring to which it was attached still remains on the cover.

*Jewel, John*, Bishop of Salisbury. *A Defence of the Apology for the Church of England.* (Black letter.) Folio. London, 1611 (? 1561). (Imperfect.)

*Book of Homilies.* (Black letter.) 1543. (Imperfect.)

The last two in one cover.

#### BRIDLINGTON, YORKSHIRE. PRIORY CHURCH.

The senior Curate writes:—

There are four Books in the Priory Church which formerly were chained; but they have been re-bound (a pity) and the old clasps are gone, but the chains are there yet.

*Heylin, Peter, D.D.* *De jure parentalis Episcoporum*; or, a brief Discourse asserting the Bishops' Right of Peerages. Folio. London, 1640. (Perfect.)

*Comber, Thos., D.D.* *On the Prayer Book.* London, 1684. (Imperfect.)

*Jewel, John*, Bishop of Salisbury. *A Defence of the Apologie of the Church of England.* Folio. London, 1611. (Good copy.)

*Hooker, R., D.D.* *Ecclesiastical Polity.* Folio. London, 1682. (Good copy.)

#### BRISTOL, REDCLIFFE CHURCH.

The Vicar states:—

The Bible has long disappeared, and no one remembers having seen it. The desk is still in the church.

R. W. Elliott, writing to *Notes and Queries* in 1853, says:—

In Redcliffe Church, Bristol, there is a small mahogany lectern supported by a bracket with a brass chain attached, near the Vestry on the north side of the Choir.

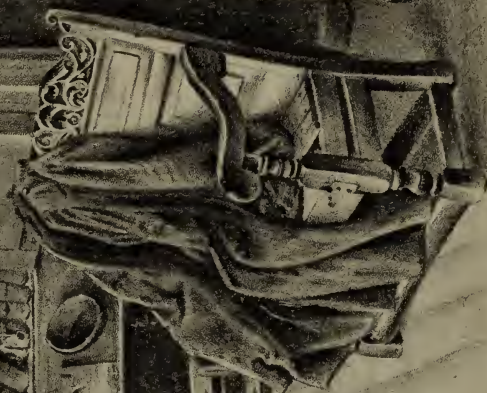
#### BROMSGROVE, WORCESTER. PARISH CHURCH.

The Vicar writes to this effect:—

*Bishop Jewel's Defence of the Apology for the Church of England*, 1609, is chained to a desk in the church, and is in good preservation.



THE GIFT OF MR. JAMES LEVER, CITIZEN OF LONDON 1694



OLD LIBRARY, BOLTON GRAMMAR SCHOOL.

THE UNIVERSITY  
OF CHICAGO  
LIBRARY

CANTERBURY. THE CATHEDRAL.

The Bishop of Dover writes :—

There is no chained Bible in Canterbury Cathedral. In the north aisle of the choir we have an old wooden desk let into the wall, on which (possibly), in the reign of Henry VIII, a Bible was chained. I have put there a copy of the second edition of the Bishop's Bible from our library.

CARTMEL, LANCASHIRE. PARISH CHURCH.

There are 294 books in this library, which is one of the most ancient and perhaps the most interesting of our church libraries. It was in existence in 1629, for in that year the churchwardens ordered "That the books given unto the church may bee more convenientlie laid and chained, according to the directions of the donors."

The Vicar writes :—

There were certainly two chained volumes of *Fox's Book of Martyrs* in Cartmel Church until comparatively recent times. The books now exist in the library, with the rings for chains on the covers. Their date is 1610. I cannot find that any other volumes in the library were chained at any time.

CHEDDAR, SOMERSET. PARISH CHURCH.

The Vicar states :—

There is no chained book now here. I have always heard that there was one in former times, but I have not been able to learn what has become of it.

CHELSEA, MIDDLESEX. PARISH CHURCH.

The Perpetual Curate writes :—

The five chained books in my Church are :—

*The Vinegar Bible.* Folio, 1716-17.

*Book of Common Prayer.* 1723.

*The Homilies.* 1683.

*Fox's Book of Martyrs.* 1681.

*Do.* 9th edition, 1684.



## CHESTERTON, CAMBRIDGESHIRE. PARISH CHURCH.

The Vicar says :—

I am very sorry to say that the book you refer to has not been in the church since my incumbency, and I have never been able to trace it.

R. W. Elliott, writing to *Notes and Queries* (Vol. VIII, 1853), says:—

In 1851 I noticed the upper part of a lectern in Chesterton Church with a book lying upon it very much torn and wanting the title-page.

## CHEW MAGNA, SOMERSETSHIRE. PARISH CHURCH.

The Sexton (in default of the Vicar) states :—

There is a chained book in this church, entitled "*The Defence of the Apology of the Church of England*, 1560."

## CHIRBURY, SHROPSHIRE.

In the PARISH SCHOOL ROOM there are 207 books, ranging in date from 1530 to 1684. Originally, they were all chained on much the same model as those in Hereford Cathedral. At the present time the chains remain upon 110 only, although the plain signs are upon all the others, showing that they were affixed to the upper and outer corner of each book. (See *Journal of Brit. Arch. Ass.*, 1883, Vol. IX, p. 394, where a catalogue of the books is printed.)

## CIRENCESTER, GLOUCESTERSHIRE. PARISH CHURCH.

The Vicar states :—

I am sorry to say that I have been told that the chained books disappeared from our Parish Church at the time of its restoration in 1867. Nothing remains but the old desk, now in the choir vestry, and a large hook still in the wall of one of the chapels, which was used to hold up, when required, the lid of the Desk.

THE LIBRARY  
OF THE  
UNIVERSITY OF ILLINOIS

PLATE V.



CHAINED LIBRARY IN THE PARISH CHURCH, GRANTHAM.  
SHOWING N.E. CORNER OF ROOM.

CUMNOR, OXFORDSHIRE. PARISH CHURCH.

The Parish Clerk (in default of the Vicar) writes :—

There is a chained Bible here with the original chain. It has lately been restored, and is now in perfect condition. It is situated near the reading desk, though not used for service. The date is 1611.

DENCHWORTH, BERKSHIRE. PARISH CHURCH.

The following communication is from the Vicar :—

There are only two books in the Vicar's library still chained, and both in good condition.

*Ball's Power of Godliness.* 1657.

*Cartwright's Commentary on the Proverbs of Solomon.* Amsterdam, 1638.

All the books were originally chained, though of course this does not apply to a few recent additions by later Vicars. They were in a room over the church porch,\* which, when Geo. Street, the Architect (as a young man), restored the church, he swept away, bringing the books over to the Vicarage.

There was a Caxton's Golden Legend, which an erring Vicar sold to the Bodleian.

There is a beautiful copy of *Thos. Aquinas*, the earliest volume of which is dated 1485 ; and a Cranmer's Bible of 1541, wanting the title-page.

The old chains are still in existence, and lie on the library floor as a relic.

DURNFORD, WILTS. (See GREAT DURNFORD.)

EASTON-IN-GORDANO, BRISTOL. PARISH CHURCH.

The Rector writes :—

I have never heard of the existence of a chained book in this Parish. In 1822 our old Church was pulled down, and I fear hardly any care taken as to ancient things.

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\* Built for the purpose in 1693, when the chained books numbered 100. (*Notes and Queries*, Ser. VI, Vol. IV, p. 304.)

We have a board monument to Captain Samuel Sturmy, who, circa 1720 (says the inscription), left a book on Navigation to the care of the Church Wardens, to be lent to the Seamen in the parish. I do not know that it was chained, nor has anyone now living here any recollection of hearing about it—it has quite disappeared. Swift, in *Gulliver's Travels*, quotes, I believe, verbatim without acknowledgment from it in his description of the Storm at Sea and how they escaped.

In *Rutter's Somerset*, p. 258, is the following:—

Against the north wall of the old nave was a curious old tablet, dated 1669. At the top, was the portrait of Captain Samuel Sturmy, of this parish, who published a mathematical treatise, in folio, entitled *The Mariner's or Artisan's Magazine*, a copy of which he gave to the parish, to be chained and locked in the desk, until any ingenious person should borrow it, leaving £3 as a security, in the hands of trustees, against damage, &c.

#### EAST WINCH, NORFOLK. PARISH CHURCH.

I am indebted to Mr. W. H. Smalley for the following:—

The Holy Bible (~~Black~~ letter). Folio, 1611.

It is imperfect, wanting the title-page, and has a MS. note on a fly-leaf at the beginning: "This holy volume, interesting for its antiquity as well as pre-eminently for the truths it reveals, I have repaired with my own hands and fastened with a chain, as was often done, when Bibles were first ordered to be set up. It is placed upon a portion of the ancient Rood-screen. This Bible, and other books, I found some years since amongst various discarded articles of furniture, altar cloths, &c., in the old church chest.—E. J. ALVIS, Vicar, September, 1884."

#### ECCLESFIELD, YORKSHIRE. PARISH CHURCH.

The Vicar writes:—

The books are altogether removed. This was done in 1860, when the Chancel was restored. The books were in a very dilapidated condition, and I think there were about three short rusty chains. Two or three of the imperfect books have been bound, and are kept in the Vestry Safe.



The following was contributed to *Notes and Queries* for 1852, by J. Eastwood :—

The accompanying list (remains of which, more or less perfect, with chains attached, are still extant) will probably be interesting.

From Ecclesfield Church Accounts: Books chayned in the Church, 25th April, 1606 :—

*Dionysius Carthusian upon the New Testament*, in 2 vols.

*Origen upon St. Paul's Epistle to the Romans*.

*Origen against Celsus*.

*Lira upon Pentathucke of Moses*.

*Lira upon the Kings, &c.*

*Theophilact upon the New Testament*.

*Beda upon Luke and other parts of the Testament*.

*Opuscula Augustini*.

*Augustini Questiones in Nouū Testamentū*.

*The Paraphrase of Erasmus*.

*The Defence of the Apologie*.

*Prierius Postill upon the Dominical Gospels*.

FRAMPTON COTTERELL, near BRISTOL. PARISH CHURCH.

The Rector sends the following :—

The chained book is still in the Parish Church. When I was instituted, in 1886, I found an old wooden lectern of rude construction with a chained book upon it, against the east end of the wall of the south aisle. Considering that no care seems to have been taken of the book all this century—as is shown by the dog-eared condition of its leaves, and the frequent inscriptions of parishioners' names, from 1760 to 1879—and by the book having been always open and uncovered—for it is so chained that it cannot be closed—I think it is now in fair condition. In 1886 I had it carefully covered over with strong paper, and, on the top I placed a great folio Bible; and since then, this lectern and Bible—with the chained book covered under the Bible—have been used in a Chapel, in the south aisle, at daily Prayers on week-days. I uncovered the chained book to-day; it is a small folio, nearly perfect, and bound in leather. Title and pp. 1-4 lost.



The Church also contains the following Works:—

*Correspondence between John Bishop of Sarum and Dr. Cole.*

*Jewel's Sermon at Paul's Cross.*

*Jewel's Defence of the Apology.*

*Treatise de private Messe and on the Holy Scriptures*, in 1 vol.

#### GORTON, LANCASHIRE.

Clause in the Will of Humphrey Chetham, Esq., dated 16th December, 1651:—

“Also I do hereby bequeath the sum of £200, to be bestowed by my Executors in Godly English books . . . . most proper for the edification of the common people, to be, by the direction of my said Executors, chained upon desks, or to be fixed to the pillars, or in other convenient places, in the Parish Churches of Manchester, Bolton-le-Moors, and in the chapels of Turton, Walmsley, and Gorton.”

In June, 1658, the Library at Gorton was completed; and it was agreed at a meeting of the feoffees and executors:—

That ffor the ffixing there bee allowed for and towards the shelveing and chaining the said books 30s. for every £20 worth of books.

At the end of the feoffees' list of books occurs:—

The Chaines 14 shillings, and carriage of Caske from London 26s. 4d., and claspinge of bookes 12d.

The Vicar of Gorton Church writes that:—

There are no books chained in the Church, but there is what may be termed a whole library of chained books, comprising about 48 vols. belonging to the parish. This library, in its original oak case, is in the Committee Room of the schools, and the books are in a good state of preservation. The gift of Humphrey Chetham.

#### GRANTHAM, LINCOLNSHIRE.

In 1598 a chained library was presented to the Parish Church of Grantham, in Lincolnshire, and

THE LIBRARY  
OF THE  
UNIVERSITY OF CHICAGO



CHAINED LIBRARY IN THE PARISH CHURCH, GRANTHAM.  
SHOWING S.W. CORNER OF ROOM.



### The Chained Library at Grantham.

**T**HE old town of Grantham possesses an interesting little library of this kind. It occupies a chamber over the south porch of the venerable church of S. Wulfran, and access to it is obtained by a winding newel stair, very steep and narrow. The room itself is small, with a yawning Gothic fireplace in one corner, and on the north side a projecting hagioscope, enabling the student to see all going on in the church below. The books, not much above 300 in number, are mostly folios in oaken boards, some covered with stamped calf bearing the Tudor rose and crown; and they are placed on the shelves with their backs to the wall, the titles being written across the fore-edges. Most, if not all, have originally been chained to their places, and about one hundred are still so secured, the most modern of these which I noticed being a volume of Henry More, the Platonist, printed as late as 1684. More was a native of Grantham, and all the volumes of his works in the library have his autograph, "Ex dono." The older books were given by the Rev. Fras. Trigge, Rector of Welbourne, Lincs., about 1598. The bulk of these are old Theology—not an inviting department of literature; some of them, however, possess features of interest. Such are the "Lent Sermons" of Leonardus de Utino, Paris, Scring, 1478, with finely-painted capitals; the "Scotus" of 1497; the "Gregorian Decretals" of 1514; the "Nicholaus de Lyra" of 1508; and last, but not least, the "Antwerp Polyglot" of Arias Montanus, printed at the Plantin press under the auspices of Philip II., a rare and splendid work in eight folio volumes. It was given to the

Grantham Library by that famous old divine and casuist, Bishop Sanderson; but, alas! damp and rough usage have reduced it to a deplorable state of dilapidation. I ought to add that there is another library in Grantham Church, the gift of the very Rev. John Newcome, sometime Dean of Rochester. It consists of about 700 volumes, but possesses no great attractions for the bibliophile, so far as I could ascertain by cursory examination. Students of Dickens may be interested to know that in the Grantham parish register I found the name of "Gabriel Grubb" (E), the churlish hero of a Christmas tale in "Pickwick," amongst the entries of the sixteenth century. Was Dickens ever in Grantham? and if so, did he ever examine the parish registers? The identity of the names appears too striking to be accidental.

W. ALEXANDER SMITH.

### Bibliographical Definitions.

IN the second volume of the *BOOKWORM* (p. 18), we quoted a number of bibliographical definitions formulated by the Abbé Rive. The following examples are offered as a supplement to the lexicon of the book-lover by Mr. George H. Ellwanger, in his interesting book "The Story of My House," recently published in the United States:—

*Bibliodæmon*: a book-fiend or demon.

*Bibliophage*

*Bibliocataphage*

*Biblioleter*,

*Bibliopollyon*,

*Bibliophthor*,

*Biblioloigos*: a book pest or plague.

*Bibliolestes*,

*Biblioklept*,

*Bibliocharybdis*: a charybdis of books.

*Biblioriptos*: one who throws books around.



placed in a room over the south porch, approached by a circular stone staircase out of the Church. (*Willis*, III, 432.) Two views of this chained library are given in Plates V and VI.

The Vicar writes :—

The chained library still exists over the south porch of Grantham Church. The room was new floored, and ceiled with oak about eight years ago. The old bookcases were also repaired, for they had fallen into great decay. The chains are on the books, and the other ends of the chains are fixed to an iron rod on the bookcase. The books, which are mostly the work of seventeenth century divines, are in fair condition. There are 268 books, of which 74 have chains still attached to them.

#### GREAT DURNFORD, WILTSHIRE. PARISH CHURCH.

There is an imperfect copy of *Jewel's Defence*, in a wooden chest in the Nave, having a chain attached; and in the chancel is an old double lectern, to which it may have been chained.

#### HALES OWEN, WORCESTERSHIRE. PARISH CHURCH.

The Rector writes :—

There are no chained books in Hales Owen that I am aware of.

The following is an extract from the Will of Sir Thomas Lyttleton, 1481, quoted in *Testamenta Vestuta*:—

I wull and bequeth to the Abbott and Convent of Hales-Oweyn a booke of myn called *Catholicon* to theyr own use for ever, and another booke of myn wherein is contaigned the *Constitutions Provincial* and *De gestis Romanorum* and other treatis therein, which I wull be laid and bounded wyth an yron chayn in some convenyent parte within the said Churche at my costes, so that all priests and others may se and rede it when it plesith theym.



## HANMER, FLINTSHIRE. ST. CHAD'S PARISH CHURCH.

The four chained books perished in the fire of February 3, 1889, when Hanmer Church was burnt out. They were *Fox's Martyrs*, 3 vols., 1608, and *Jewel's Apology*, 1570; all without title-pages.

Archdeacon Weir, in 1855, reported:—

In the Church was a copy of *Fox's Book of Martyrs*, in 3 vols. One was chained to a desk at the east end of the south aisle, and the other two to a desk at the west end. (*Notes and Queries*, XII, 479.)

## HEREFORD. ALL SAINTS' PARISH CHURCH.

The chained library in this Church is one of the most interesting in England. It occupies three shelves along two sides of the vestry, the total number of volumes being 285. It is interesting, too, as a survival of an obsolete custom, for the books were bequeathed to the Parish by William Brewster, M.D., so late as 1715, a period at which, in most instances, the custom had been abolished, so that this may be considered as the last known instance of chaining books.

It is not unlikely that the number of books in the neighbouring Cathedral, all chained, was the moving cause of these being so treated. The chains are evidently made in exact imitation of those in the Cathedral library. The narrow escape, too, that this collection had from being sent *en bloc* to America, as narrated below, increases our interest in it.

Plate VII will afford an idea of its present aspect, and in the Appendix to this Tract will be found a Catalogue of the contents.

PLATE VII.



CHAINED LIBRARY IN THE VESTRY OF ALL SAINTS' CHURCH, HEREFORD.

THE LIBRARY  
OF THE  
UNIVERSITY OF CALIFORNIA

The following anecdote has been just told me by Mr. Stibbs, bookseller, of Oxford Street, London:—

About twenty years ago, I was in the vestry of the Church of All Saints', Hereford, in which there are about two hundred chained volumes of old Divinity. One of the Churchwardens accompanied me, and I remarked to him "How useless these old books must be without anyone to look at them." "That's true," he said; "they are quite useless." "Well," I replied, "why not let me have them? I will give you £100 for them, which will obtain for the use of the parish a really useful lot of books." "Well, that's a good offer, and I'll lay it before the Vestry," was his reply. A short time after, I was informed that the Vestry meeting had been held, and my offer accepted. I went down to Hereford, paid the £100, took possession of the books, chains and all, and brought them up to London. I immediately made a catalogue of them,\* but had hardly finished, when I received an urgent request from one of the Churchwardens not to part with one of them on any account, for that the Dean of Windsor, whose consent ought first to have been obtained, had positively refused to sanction the sale. Having been at considerable expense in travelling to Hereford three times, besides time wasted in cataloguing, I declined to deliver up the books; but, as considerable ill-blood, and probably legal proceedings, would have ensued, I at last sent them back, upon payment of all expenses, and they are now restored to their original position. I will only add, that arrangements had been partially made for the sale of the whole to an American dealer.

#### HEREFORD CATHEDRAL.

The collection of books in Hereford Cathedral is an exceptional instance of a genuine Monastic Library. It contains about 2,000 volumes, of which about 1,500 are chained, being probably the largest chained collection in existence. There are five complete book-cases, and the ruins of two others, each being 9 ft. 8 in. long, 8 ft. high, and 2 ft. 2 in. wide. The books are

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\* See Appendix A.

for the special use of the Canons in residence, who, however, cannot find it very convenient to consult chained volumes. The Catalogue, also chained, classifies the books in eight divisions, of which the manuscripts are by far the most interesting as well as the most valuable. The printed books are ranged under the following heads:—Bibles and Concordances; Fathers of the Church; Ecclesiastical History; Civil History; Theology; Law and Education; Miscellaneous. The collection, formerly in the Lady Chapel, was removed, chains and all, in 1862, to the Archives Chamber. Each chain is between 3 and 4 feet long, with a swivel in the centre which is useful in preventing entanglement. Many books are, notwithstanding the chains, missing; and all are more or less injured by the rough usage which chains necessitate, thus strongly confirming the evidence afforded by the Wimborne Minster Library.

The following from Willis & Clark describes the method of chaining:—

To attach the chain, a narrow strip of flat brass is passed round the left hand board and rivetted to it in such a manner as to leave a loop in front of the edge of the board, wide enough to admit an iron ring,  $1\frac{1}{4}$  inch in diameter, to which one end of the chain is fastened. The book is placed on the shelf with the fore-edge turned outwards, and the other end of the chain is fastened to a second ring rather larger than the former, which plays along an iron bar.

At Plate VIII, the reader may see a view of a portion of the library as it now is.

HULL, YORKSHIRE. HOLY TRINITY CHURCH.

W. Sparrow Simpson, writing to *Notes and Queries* in 1853, states:—

Until within a very few years, a desk, with *Fox's Martyrs* lying upon it, was in this Church, affixed to one of the pillars in the Nave.



PLATE VIII.



CHAINED LIBRARY IN HEREFORD CATHEDRAL.

THE LIBRARY  
OF THE  
UNIVERSITY OF ILLINOIS

## IMPINGTON, CAMBRIDGESHIRE. PARISH CHURCH.

The Vicar states :—

On my accession to the charge, in 1882, being aware that some chained books were said to exist, and not seeing them, I made enquiry for them. I was told by the Sexton who well remembered seeing the books chained up, as described in *Notes and Queries*, that in consequence of the books being subject to constant mutilations, they were removed from the Church by the Clerk, who for many years had charge of them in his own house. At the time of my enquiry, the Clerk had been dead some years, and the books had found their way into an old granary on a farmstead, in close proximity to the church. I secured their remains, and after removing the cobwebs and filth to which they had been exposed, they presented a very dilapidated appearance. Happily there still remained a few links of the chains, and other metal ornaments used in the binding, which stimulated the idea to rebind the tattered fragments.

Through the kindness of the Squire of the Parish, W. B. Caldwell, Esq., Impington Hall, these remains have been rebound with the links and other ornaments attached as nearly in their original position as could be judged. The volumes are now carefully preserved in a very handsome church chest made of yew, and presented by the Squire.

## KETTERING, NORTHAMPTON. PARISH CHURCH.

Mr. Wrigley writes :—

I am sorry to say that the two books which were in the church on the old desk have been destroyed, either by visitors or children, and there is nothing left but the chains and the two covers.

## KIDDERMINSTER, WORCESTERSHIRE. PARISH CHURCH.

The Vicar states :—

We have in the Vestry of our Church a *Defense of Jewel's Apology*, with a chain attached to it. It is in a very decayed state. I had a box made for it some years ago.

## KING'S LYNN, NORFOLK. ST. MARY'S CHURCH.

The Vicar writes :—

There is a chained Bible in a chest in my church, which I am sorry to say is in a very dilapidated condition.

## KINVER, STAFFORDSHIRE. PARISH CHURCH.

Communicated by the Vicar :—

Here there is an oak desk, about 7 ft. long, within which were chained the undermentioned books, which are now kept in the iron safe, and for the chains of which there are holes in the desk :—

*Actes and Monumentes of Christian Martyrs and Matters Ecclesiastical passed in the Church of Christ from the primitive beginning, to these our days, as well in other countreys, as namely in this Realme of England, and also of Scotland, discoursed at large. Newly enlarged by the author John Fox. Folio. (Black letter.) 1583. Printed by John Day, dwelling over Aldersgate.*

Has been rebound, and now has no chain or link.

*The Works of John Jewel, late Bishop of Salisbury. London. Printed by John Norton. Folio. 1609.*

Has an iron link, but no chain.

*The Whole Duty of Man. London. Printed by William Norton for E. Pawlet, at the sign of the Bible in Chancery Lane, near Fleet Street. Folio. 1703.*

Has brass chain and link, clasps and boss centre, with corners to the covers.

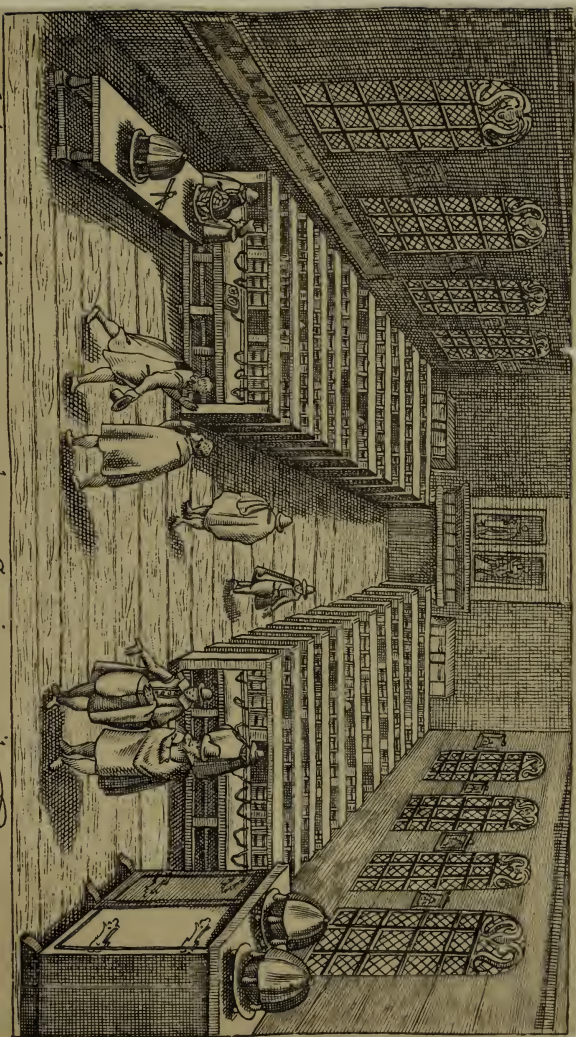
*Expository Notes . . . on the New Testament . . . endeavoured by William Burkitt, M.A., late Vicar and Lecturer of Dedham, in Essex. The sixth edition carefully corrected. London. 1716.*

Has brass chain, link, clasps, boss centre, and corners to covers.

## LESSINGHAM, NORFOLK. PARISH CHURCH.

The learned antiquary, Dawson Turner, wrote to the *Gentleman's Magazine* in 1846 (Part I, p. 151), about a copy of the *Book of Martyrs*, which was





*Italiae quas tellus, quos quondam Graecia novit  
Hos omnes doctos hic locus unus habet*



SECRET  
31 37  
SECRET

chained to what he calls a "hutch," of unpainted and almost unshapen boards, with a narrow shelf at the top to serve as a lectern, placed by the north wall of the chancel, adjoining the Communion rails.

The Vicar of Hempstead (now united with Lessingham) writes :—

While Lessingham Church was in use there was an old copy of *Fox's Martyrs* with a portion of a chain attached to it. The Churchwarden had a box made for the book some few years ago and took it to his house. It is now in my keeping. The Church is in ruin, but we are hoping to get it restored. The book is much torn and imperfect.

#### LEYLAND, LANCASHIRE. PARISH CHURCH.

Communicated by the Curate :—

There are four folio volumes, each secured by a chain to a thin iron bar, which at some time was fastened into the masonry. At present the volumes lie in the window within the Chancel, but just outside the Communion rails. I am sorry to report that the books are in a very poor condition, owing to the damp having reduced the pages to tinder, and so to dust. The village people talk of them with bated breath, as "Latin Bibles used in the church service when the Church belonged to the Catholics." In spite of all explanations, this ridiculous statement is held to, and the ignorant Romanists (as it appears to me), have carried off a piece now and again when unobserved. The books are as follows :—

*A Preservative against Popery in several select Discourses upon the principal heads of Controversy between Protestants and Papists.* 2 vols. Folio. London, 1738.

[This is by Edmund Gibson, successively Bishop of Lincoln and London. There should be 3 vols.]

*Fox's Book of Martyrs.* (Black letter.) Folio. (In very bad state.)  
*Controversies between Cole, Harding and Jewel.* Folio. London.  
*Certain Sermons by the Bishop of Sarum.* Folio. London, 1611.

## LINCOLN CATHEDRAL. THE CHAPTER LIBRARY.

An old desk preserved here, having two shelves, one below broad and one above narrow, shows evidence of books having been at one time chained to it.

## LLANBADARN, ABERYSTWYTH, GLAMORGANSHIRE.

## PARISH CHURCH.

The Vicar says there are no chained books in the Church, nor has he heard of any having been there.

J. M. G., in *Notes and Queries* for 1853, states:—

In a case in the Vestry of the Mother Church of Llanbadarn, there were many volumes about 150 years old which had been chained; but they were in a very dilapidated condition, arising from the dampness of the room.

## LONDON. ALL HALLOWS', LOMBARD STREET. PARISH CHURCH.

Outside the Vestry door and within the Church is placed a glass case which contains the following volumes. Folio.

*The first tome or volume of the Paraphrase of Erasmus vpon the newe testament. Enpriented (sic) at London in Flete-strete at the signe of the Sunne by Edwarde Whitchurch the last daie of Januarie Anno Domini 1548.*

The second volume is dated "the ii daye of June, 1552." They are both in good preservation, in original binding, rebacked, with clasps and bosses. On Vol. I is a rude chain of 16 links, each about  $1\frac{1}{4}$  inch long, and attached to the top of the left-hand cover. A similar chain is attached to the bottom of right-hand cover of Vol. II.

The third volume is *The Holy Bible*, 1613 (**Black letter**), being the second impression of the 1611 edition. Both titles are well preserved, but all is wanting at end after Rev. xviii, 12. The binding is comparatively modern and there are no signs of chaining. Upon the middle of one outer cover is a label let in upon which is "St. L. E., 1696," and the names of the Churchwardens, while a label on the other side has "St. B. G., 1696." All Hallows is now the Parish Church of four parishes, including St. Leonard's, Eastcheap, and St. Bene't Gracechurch. The three books, according to a descriptive slip attached, originally were chained to a desk in St. Leonard's Church, Eastcheap. They were saved when, in 1666, the Church was burnt, and the parish after the Great Fire having been united to St. Bene't Gracechurch, they were deposited there, until St. Bene't's in its turn was, in 1864, destroyed and united to All Hallows, when they were sent to occupy their present position.

LONDON. ST. ANDREW UNDERSHAFT, LEADENHALL STREET. PARISH CHURCH.

Chas. Robert Rivington states:—

There are preserved in a bookcase in the Vestry the following folio (**Black letter**) volumes:—

*John Fox's Book of Martyrs*. Fifth edition. Printed by P. Short, London, 1596.

*The Paraphrases of Erasmus*, 1551 (?)

*Sir Walter Raleigh's History of the World*. Printed by W. Jaggard for W. Burr. London, 1621.

*The Works of John Jewel, Bishop of Salisbury*, 1611.

One volume in a sadly dilapidated condition has attached to it a chain about three feet long with a swivel in the centre. The other volumes were some years ago "restored" by a zealous churchwarden

who discarded the original bindings and encased them in stout but inappropriate coverings which it is painful to behold. The chains which were attached to the old covers are preserved.

LONDON. ST. CLEMENT'S, EASTCHEAP. PARISH  
CHURCH.

Two Books, once in chains, are preserved here.

*Pearson on the Creed*, 1st edition. The title-page and preface (4 leaves), are from the reprint of 1715. The original volume having become much dilapidated, the present Rector, Rev. W. J. Hall, supplied a title-page and three leaves. It is perfect at the end. A portion of the original chain is still attached to a loop on the back of the book, which is held in position by strong iron anchors, one on each side of the volume, let into the boards. The anchor is the symbol of St. Clement.

This copy was presented by the author himself, who preached the substance of his work in a series of lectures at St. Clement's, of which Church he was rector for many years.

The other book is *Comber's Companion to the Temple*. Several leaves damaged at the beginning, but perfect at the end. On the binding are the initials T. H., 1706. It has been rebacked. The remains of a chain are attached to the right-hand cover. These two volumes and four others, more modern and without any signs of chains, are deposited on a long slanting shelf in the Choir. Near to them is a plain wooden double lectern upon which are evident remains of the places where chains once were.



LUTON, BEDFORDSHIRE. PARISH CHURCH.

Communicated by the Vicar :—

*The Bible* was chained to the S. Choir bench, and *Fox's Book of Martyrs* to a lectern, formerly. The staple and one link of the chain are still in the bench. The staple was a few years ago in the lectern, but has been removed. Both books are in the chest in the Vestry, but in a partially mutilated condition.

LYNN, NORFOLK. (See KING'S LYNN.)

MALVERN, WORCESTER. THE ABBEY.

One of the officials, failing the Vicar, states :—

There is a chained *Prayer-book*, of about the year 1670, in the Abbey Church.

Cuthbert Bede, in a letter to *Notes and Queries*, 1853, says :—

In Malvern Abbey Church is a stand to which two books are chained : one is a *Commentary upon the Book of Common Prayer*, and the other is a treatise on *Church Unity*.

To this the Rev. H. T. Griffith, of Hull, adds at the same date :—

In Malvern Abbey Church is a copy of Dean Comber's *Companion to the Temple*, chained to a desk, and bearing a written inscription to the effect that it should never be removed out of the Church, but should remain chained to its desk for ever, for the use of any parishioner who might choose to come and read it there.

Another correspondent says :—

The inscription is signed "H. Clements, 1701." The Book is in rough calf binding. Age and damp have done their work upon it, and it is fast dropping to pieces.

MANCETTER PARISH CHURCH. WARWICKSHIRE.

The Vicar supplies the following information :—

Books chained, with the original chain, on a desk in the Church :—

*Fox's Book of Martyrs*, without title, but otherwise in good condition. 2 vols.

*Erasmus Rot. Paraphrase.* Without title, but in good condition. 2 vols.

*Jewel's Apology.* 1 vol. 1560.

The books were rebound some years since, and are now in a glass case.

These are probably the books given in 1651 to the church by Humphrey Chetham.

#### MANCHESTER. CHETHAM LIBRARY.

The gift of Books by Humphrey Chetham, in 1651, was by his will ordered to be chained.

"And my Will and Mind is that the Books be fixed or chained as well as may be within the s<sup>d</sup> library." And they were so chained (although no signs of it are now left), as is evident from the old account books."

#### MANCHESTER. JESUS CHAPEL COLLEGIATE CHURCH.

According to the Will of Humphrey Chetham, dated 1651, 202 books were placed and chained in the Jesus Chapel. Their disappearance, says Mr. Chancellor Christie, is one of the most discreditable chapters in the history of the Wardens and Fellows. In 1830 the books were sent to the Chetham Hospital, but nothing appears to have remained save the desks, a few old tattered books and remnants of loose chains. Soon after, they (about 100 volumes) were sold to a bookseller of the town.

#### MARGATE, KENT. PARISH CHURCH.

The Vicar sends the information:—

There are three old Bibles at St. John's Church, one being a "Great Bible." They are not now chained. They are imperfect, but have been rebound and placed in a glass case.

## MINSTER IN THANET, KENT. PARISH CHURCH.

When Margate Church was restored in 1876, there were four old Bibles which had been chained. One of these was sent to the mother Church at Minster, whence an old Bible had been lost or stolen previously.

In *Notes and Queries* for 1853, J. W. Brown writes:—

In Minster Church, Kent, there is an oak cover to a Bible chained to a desk, temp. H. VIII. The whole of the letter-press has been taken away (by small pieces at a time) by visitors to the Church.

## MONTGOMERY CASTLE.

A chained library was placed here in the 17th century, by that celebrated Divine and Poet, George Herbert. It exists no longer. (See *Walton's Life of Herbert*.)

## NEWPORT PAGNELL, BUCKINGHAMSHIRE. PARISH CHURCH.

The Vicar writes:—

There are two books with chains attached to them in one of the cupboards of the church. They are much dilapidated; the title-pages, and many other leaves are missing. One book is *The Defence of the Apology of the Church of England*; and the other the history of some early persecutions and articles on persons, and things of Reformation times. (? Fox's Martyrs.)

## NORTHWOLD, NORFOLK. PARISH CHURCH.

The Rector writes:—

No information respecting a chained Bible belonging to this parish. There is no book of the kind in the church.

Mr. Hart, author of *Ecclesiastical Records*, saw a copy of *Fox's Book of Martyrs* in Northwold Church. (See *Gentleman's Magazine*, 1846.)

## OXFORD. ST. MARY'S CHURCH.

In 1300 there were a few Tracts chained or locked in chests in the choir.

## PRESTWICH, MANCHESTER. PARISH CHURCH.

The Rector says:—

I have never heard of any chained book in the Parish Church.

A letter to *Notes and Queries* in 1853, p. 273, signed John Booker, says:—

In Prestwich Church the desk yet remains, together with the *Book of Articles*, bound up with *Jewel's Apology*, 1611; but the chain has disappeared.

## QUATT, SHROPSHIRE. PARISH CHURCH.

The Rector states:—

Although there is a circular reading-desk of very ancient date in Quatt Church, supporting two volumes of *Fox's Ecclesiastical History* and *Fox's Book of Martyrs*, I can discover no trace of a chain, nor could my friend Canon Creighton, of Worcester.

## ROCHESTER, KENT. ST. NICHOLAS CHURCH.

The Vicar supplies the following information:—

There is one book chained here—*A Collection of Cases and other Discourses lately written to recover Dissenters to the Communion of the Church of England*. By some Divines of the City of London. London, 1717.

## SALFORD, LANCASHIRE. CHURCH OF THE SACRED TRINITY.

Humphrey Oldfield, by Will dated April 30th, 1684, left his Divinity books to be placed in the Chancel, with three pounds for the wood-work and chains that they might not be stolen. They became much dilapidated

and early in the present century, says Chancellor Christie, many were rejected and cast out as waste paper. The remnant, 72 volumes, are now safely housed in the Salford Free Library.

#### SALISBURY CATHEDRAL.

The books here were chained long before printing was invented. One of the Canons named Thomas Cyrcetur, who died in 1452, gave some books to the Cathedral Library. In two of them occurs the following memorandum written in a fifteenth century hand upon the inside of the cover: "Cathēnād<sup>9</sup> in libraria noua ecclīe ad dei honorē."

#### SITTINGBOURNE, KENT. PARISH CHURCH.

The Vicar states:—

The only book here is a large one of *Fox's Martyrs*, bound in wood, with leathern back. Very imperfect. It is now in a church chest, and has been there for many years. There are no signs of chains having been attached to the binding.

#### SOUTHAMPTON, HAMPSHIRE. ST. MICHAEL'S PARISH CHURCH.

The Vicar has sent the following statement:—

*Fox's Martyrs.* (Black letter.) 2 vols. Folio. With curious wood-cuts.

*Commentary on Old and New Testament.* 2 vols.

*An Illustrated Bible.* Folio. Not very old.

All chained.

#### STANMORE PARVA. (See WHITCHURCH.)

#### STANDON, ECCLESHALL, STAFFORDSHIRE. PARISH CHURCH.

The Rector has communicated the following:—

We have not a chained Bible at Standon.



Mr. Chancellor Christie says:—

The *Book of Martyrs* (1583), which was chained to the pulpit at Standon, has this inscription:—

*William Lovatt gave this book to the Church of Standon, there to be kept to the use of the parishioners to read in before and after prayers, on Sundays, holidays, and other convenient times. That they may see the great happiness they enjoy in having the free exercise of religion. And if GOD gives them grace to rise it is to his glory they will be happy whilst they live hear; to all eternity. That so they might do was the hearty prayer of W. L.*

Lovatt was Churchwarden in 1685.

#### STRATFORD-ON-AVON. PARISH CHURCH.

The Assistant Curate supplies the following information:—

We have a large folio (**Black letter**) Bible with brass corners, chased and embossed, brass clasps and leathern hinge, one clasp gone. A brass plate near the top of the outer cover has the following inscription:—

“WILLIAM WRIGHT AND IOHN NOBLE CHVRCHWARDENS FOR YE BVROUGH STEPHEN BVRMAN AND RICH: GIBES CHVRCHWARDENS FOR YE PARISH. Anno Doīm 1695.” A chain is attached to the outer cover near the back. It has 19 links, each about 2 inches long.

The book is in fair condition except that the title-page to the O. T. and Dedication are wanting, and all after Revelations, ch. xx, which is supplied in (**Black letter**) MS. on vellum leaves. The date is 1611, being the first edition of the authorized version. There is a remarkable misprint in S. Matt. xxvi, 36, where the text reads “Then cometh *Judas* with them” instead of *Jesus*. The Bible is usually kept in a cupboard, but the lessons on Harvest Festivals are read from it.

#### SUCKLEY, WORCESTERSHIRE. PARISH CHURCH.

The Rector states:—

There is no chained book in Suckley Church. (See *Notes and Queries*, 1st Series, VIII, p. 596.)

## TAVISTOCK, DEVONSHIRE. PARISH CHURCH.

The Vicar says:—

Our chained book is *Erasmus' Paraphrase of the New Testament. Done into English by Nicholas Udall. (Black letter.)* Vol. I. Folio. London, 1548. The Churchwardens' Accounts show that it was purchased for 15s. in 1561-2.

We have also a **black letter** volume of *Jewel's Works*, 1560; now, like the *Erasmus*, in a very dilapidated condition. This was also once chained (though there are no signs of it left). There was also an old Bible, as in the Churchwardens' Accounts for 1588-9 we have:—"Item. Paide William Trenaman for Three chaynes of Ire with plates and for the fastenyng of the Bible, Paraphras of Erasmus and Mr. Juell's Booke in the churche . . . . iij*s* ij*d*."

Jewel's book is now kept locked up in a box, and Erasmus in a glass-covered case, also locked.

Extract from the Parish Registers, 1588:—

"Item. Paide for a chayne and settinge in thereof, for the fastenyng of the Dictionarrie in the Schole House ix*d*."

No longer in existence.

## TURTON, LANCASHIRE. PARISH CHURCH.

In 1651 Humphrey Chetham, who frequently resided at Turton Tower, in the immediate neighbourhood, left by will certain books to be chained in the chapel of Turton.

The original Catalogue of the Chetham feoffees still exists, at the end of which is the following respecting the cost of chaining, &c.:—

ffor carriedg, casks, &c.	...	...	02	08	00
7 dossin and 10 chains and clasps, and					
fixing	...	...	...	...	01 03 07

There now stands in the Church of Turton, an oak case, with shelves and folding doors, fitted with two iron

bars, to which are chained the books; above the folding doors runs this inscription, "The Gift of Humphrey Chetham, Esq., 1655."

In the year 1855, through the instrumentality of Gilbert J. French, Esq., of Bolton, who personally superintended the work, the books were restored (by rebinding) as nearly as possible to their original state, the chains being fixed, cleaned, and the oak case polished. It now stands in a conspicuous place near the chancel. Size of the chest, 7 ft. 6 in. long, 3 ft. 3½ in. high, 14 in. wide.\*

None of the books bequeathed to the Parish Churches of Manchester or Bolton can now be found, nor does any trace remain of book-cases, corresponding with those still in use at Turton and Gorton.

The old chapel at Walmsley, about three miles north of Bolton, was rebuilt in 1839; but long before that time the Chetham books had been dispersed and lost, and all that remained of the oak case was a portion bearing the inscription; this was removed to Manchester, and now forms part of an oak sideboard in the Chetham Hospital there.

It is supposed that about 20 vols. have been lost or removed from Turton, among them, probably, "a great Bible."

This is inferred from the circumstance that just so many additional volumes could be conveniently placed in the book-case.

The length of the chains admits of the books being placed on the flat top of the oak case, which forms a

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\* A Catalogue of the Chained Books at Turton is given in Appendix B.

desk where they may be conveniently read; but no book can be removed without the use of considerable violence.

It may be remarked as somewhat curious, that the works of John Preston, D.D., a voluminous and exceedingly popular author of his time, though suggested for purchase by Chetham to his Executors, do not appear to have found a place in the Libraries of Turton, Walmsley, or Gorton.

WALMSLEY, LANCASHIRE. PARISH CHURCH.

In 1651 Humphrey Chetham ordered certain books to be chained in the chapel, but the Vicar states :—

There are no chained books in this Church which was built in 1839.

(*See* under TURTON.)

WANTAGE, BERKSHIRE. PARISH CHURCH.

The Vicar :—

No chained books in Wantage that I know of.

The Vicar of Cirencester says:—I remember, as a boy, the chained books in Wantage Church.

WELLS CATHEDRAL, SOMERSET.

The Dean sends the following remarks:—

Our Cathedral Library was a chained one, and many of the chains are still hanging on the shelf, and one or two on the bar over the book shelves, but no book is at present in chains. I am not able to inform you when the chains ceased to be used.

WHISSONSETT, NORFOLK. PARISH CHURCH.

The Clerk, failing the Rector says :—

He has been 60 years in the Parish, and has never known of any chained books.

The antiquary Dawson Turner, writing to the *Gentleman's Magazine* in 1846, says:—

My friend Mr. Hart, author of the *Ecclesiastical Records*, tells me that . . . . he has seen *Jewel's Apology* in Whissonsett Church, chained.

WHITCHURCH, LITTLE STANMORE, MIDDLESEX. PARISH CHURCH.

The Parish Clerk says:—

There are not any chained books here now; but there are many chains on the pews where, at one time, people used chained books.

Many of the Prayer-books given by the Duke of Chandos still remain chained to the Pews, for the use of the poorer Parishioners. (*Sperling's Church Walks in Middlesex*, p. 104.)

WIGGENHALL. ST. MARY THE VIRGIN.

In *Notes and Queries* for 1853, W. D. B. states:—

In this Church the following books may be seen fastened by chains to a wooden desk in the Chancel:

*Fox's Book of Martyrs*, in 3 vols., all chained to the same staple.

*Book of Homilies*.

*The Holy Bible*.

*The Works of Bishop Jewel*, in 1 vol.

The title-pages are lost from all; in other respects they are in a fair state of preservation.

WIGTOFT, LINCOLNSHIRE. PARISH CHURCH.

The Vicar writes:—

There is no book chained here, nor has been for 20 years.

Extracted from the Parish Accounts, 1549:—

Paid for the paraphrase of Erasmus	...	o	7	o
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Paid for a cheyne	...	...	...	o	o	4
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WIMBORNE, DORSET. THE MINSTER.

A copy of the Bible was formerly affixed by a chain in Wimborne Abbey; now removed to the Library.



About 240 books are chained in a room over the vestry, being the largest collection of chained books in the United Kingdom, except that at Hereford Cathedral. The volumes occupy three sides of the chamber, and have already been described in No. 2 of "Bibliographical Miscellanies."

WINDSOR. ST. GEORGE'S CHAPEL.

The Dean writes:—

I suppose the report to which you refer has reference to a large copy of the *Bishop's Bible*, which has been placed by me in the niche of St. George's Chapel, formerly occupied by a chained Bible; and at an earlier date by some book or books of devotion, as recorded in an interesting inscription below the niche.

R. W. Hackwood, writing to *Notes and Queries* in 1857, says—

There is a black letter Bible chained in St. George's Chapel, Windsor. Originally, in an arch opposite the tomb of Richard Beauchamp, Bishop of Salisbury, a Breviary of the Catholic Church was deposited by his order for the service of both clergy and laity. The Bible now supplies its place and the original inscription remains.

WISBEACH, CAMBRIDGESHIRE.

The late Dawson Turner mentions four or five volumes, all chained, but reduced by time to covers, and nothing but covers. (*Gentleman's Magazine*, 1846, I, 151.)

WOLVERLEY, KIDDERMINSTER. PARISH CHURCH.

The Vicar writes thus:—

We have in the Vestry of our Church *A Defence of Jewel's Apology*, with a chain attached to it. It is in a very decayed state. I had a box made for it some years ago.

WOOTTON WAWEN, HENLEY-IN-ARDEN, WARWICKSHIRE.  
PARISH CHURCH.

Communicated by the Vicar:—

The following books are chained, and placed on a desk in the church for reading:—

*Bishop Andrews' XCVI Sermons.* 1632.

*Bishop Jewel's Works.* 1611.

*Homilies.* 1673.

*Book of Common Prayer.* 1683.

*Marlorat on St. Matthew.* 1570.

*Calvin's Institutes.* 1573.

*Topsell on Joel.* 1599.

*Dod and Cleaver on the Commandments.* 1612. } In one vol.

*Byfield on St. Peter.* 1617.

*Vicars, John. God on the Mount.* 1641. } In one vol.

*Sermons before the Commons.* 1641-2.

*Hammond's Practical Catechism.* 1646.

All re-bound and in good condition.

The books were given to the Parish by George Dunscombe, Fellow of King's College, Vicar, who died 1652, but not chained till 1693.

WORCESTER. ALL SAINTS' PARISH CHURCH.

The Schoolmaster writes:—

There is a chained Bible in the Parish Church, imperfect at beginning and end. It is dated 1603. It was re-bound some years ago, retaining, however, the two original covers, embossed knobs, with centre one for chain.

WRINGTON, SOMERSET. PARISH CHURCH.

The Rector gives the following information:—

I send you a list of the Books now in the Vestry, which were once attached by chains to a desk in the South Chapel of the choir. The chains are still affixed to the backs.

When the church was restored in 1857, they were removed from the church and placed on a shelf in the vestry.

*The Bible.* (Black letter.) (James I.) 1617. (Imperfect.)

*Fox's Book of Martyrs.* 3 vols. (? date.)

*Roberts, Fras., D.D. Clavis Bibliorum.* 1650.

*Roberts, Fras., D.D. (Rector of Wrington, 1675.) God's Holy Covenant.* London. 1657.

*Bishop Jewel's Apology.* Imp.

#### YORK. ST. CRUX PARISH CHURCH.

The church of St. Crux has been removed, and the old lectern is preserved in the neighbouring church of All Saints' Pavement. It has chained to it the old edition of *Jewel's Reply to Harding*, which is in fair preservation.

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PORTION OF CHAIN WITH SWIVEL.



BOOK-CASE IN HEREFORD CATHEDRAL.

## ALPHABETICAL SUMMARY OF THE CHAINED BOOKS NAMED IN THE FOREGOING LIST.

ANDREWS, Lancelot, successively Bishop of Ely, Chichester and Winchester. *XCVI Sermons, published by His Majesties Special Commandment.* Folio. London, 1631.

A copy dated 1632 at Wootton Wawen.

ARNDTIUS, Johannes. *De Vero Christianismo.* 8vo. London, 1708. 2 vols.

At Bolton Grammar School.

ARTICLES whereupon it was agreed by the Archbishops and Bishops in the Convocation holden at London, 1562.

At Bingley; no date.

BABINGTON, Gervase, successively Bishop of Llandaff, Exeter and Worcester. *Works, containing comfortable Notes upon the five Books of Moses, &c.* Folio. London, 1615.

At Abingdon.

BALL, John. *Power of Godliness.* Folio. 1657.

At Denchworth.

BIBLE, The Holy. Called *The Vinegar Bible* from an error in the head-line of Luke, chapter xx, which reads "The Parable of the Vinegar," instead of Vineyard. 2 vols. Folio. Oxford, 1717.

A copy is in Chelsea Church, stated to be dated 1716.

BIBLE, The Holy. (Dates not ascertained.)

Bibles in various degrees of dilapidation are chained in Abingdon, King's Lynn, Luton, Margate, Minster, Worcester and Wroughton. Formerly also at Canterbury Cathedral and Radcliffe.

BURKITT, William. *Expository Notes with practical observations on the New Testament.* Folio. London, 1716.

At Kinver.

BYFIELD, Nicholas. *A Commentary upon the three first chapters of the First Epistle of St. Peter.* Folio. London, 1637.

At Wootton Wawen.



CALVIN, John. *The Institution of Christian Religion*. Folio. London, 1573.

At Wootton Wawen.

CARTWRIGHT, Thomas. *Commentary on the Proverbs of Solomon*. Amsterdam. 4to. 1638.

At Denchworth.

COMBER, Thos., D.D. *Discourses upon the Common Prayer*. London, 1688.

At Borden and Bridlington.

COMBER, Thos., D.D. *Companion to the Temple*.

At Malvern.

DOD, Rev. John. *Exposition of the Commandments*. 4to. London, 1612.

At Wootton Wawell.

ERASMUS, Desiderius, of Rotterdam. *The Paraphrase of Erasmus upon the Newe Testamente*. 2 vols. Folio. London, 1548.

This commentary was appointed by public authority to be placed in all our Churches.

At Barcheston, Mancetter, Tavistock, London (All-Hallows), and Bowness.

FOX, John. *Acts and Monuments of Matters most special and memorable happening in the Church*. 3 vols. Folio. London, 1684. (Commonly known as *The Book of Martyrs*.)

Frequently reprinted. The 9th edition and best is dated 1684. The first, in 1 vol., was issued in 1562.

Copies are still chained at Abingdon, Bolton Grammar School, Chelsea, Kinver, Leyland, Luton, Mancetter, Newport Pagnell and Wrington. Formerly at Hanmer (now burnt), and Quatt and Shandon.

GIBSON, Edmund, successively Bishop of Lincoln and London. *A Preservative against Popery*. 3 vols. Folio. London, 1738.

At Leyland, 2 vols.

HAMMOND, Henry, D.D. *A Practical Catechism; whereunto is added the Reasonableness of the Christian Religion*. 8vo. London, 1646.

At Wootton Wawen.

HALL, Joseph, successively Bishop of Exeter and Norwich. *Sermons Preached at Court, 1611-12* (not in Lowndes). London, 1624.

At Abingdon.

HALL, Joseph. *Contemplations on the Historical Passages of the Holy Story*. 1620 (in Lowndes 1621).

At Abingdon.

HARRIS, Robert. *Works of.* 1635.  
At Abingdon.

HEYLIN, Peter, D.D. *De Jure Parētalis Episcoporum, or a brief Discourse asserting the Bishop's right of Peerage, &c.* Folio. London, 1640.  
At Bridlington.

HOMILIES. *The Second Tome of the Homilies, containing XX Discourses.* Small 4to. London, 1563.

The First Book was issued in 1547. Of this, the Second, eight different impressions were published in 1563.  
At Bowness and Chelsea, 1683.

HOOKE, Richard, D.D. *The Laws of Ecclesiastical Polity.* London, 1682.  
At Bridlington.

JEWEL, John, Bishop of Salisbury. *Works.* Folio. London, 1609.  
At Kinver and Wootton Wawen, 1611.

JEWEL, John. *A Defence of the Apologie of the Church of Englande.* Folio. London, 1560.  
At Bowness; Bromsgrove, 1609; Bridlington, 1611; Chew Magna; Frampton; and Newport Pagnell.

JEWEL, John. *The Apologie of the Church of England,* by John Juell. 8vo. London, 1570.  
At Mancetter, 1560, and Wrington. Formerly at Hanmer (burnt).

JEWEL, John. *The Copie of a Sermon pronounced by the Bysshop of Salisburie, at Paule's Crosse;* originally from the press of John Day. London, 1560.  
At Frampton. No date.

JEWEL, John. Copies of the Letters between the Rev. Father in God, John Bishop of Sarum and Dr. Cole. London, 1560.  
At Frampton, no date; and Leyland.

JEWEL, John. *A short Treatise of the Sacraments.* Preached at Salisbury. London, 1570.  
At Abingdon.

JEWEL, John. *A Replie vnto M. Hardinges Answere, entitled A Confutation, &c.* Folio. London, 1565.  
At York, St. Crux. No date.

LITURGY *in answer to Dissenters' Objections.* 1683-4 and 1684-6.  
At Abingdon.

MARLORAT, Augustin. *A Catholic and Ecclesiastical Exposition of the Holy Gospel after S. Matthew.* Folio. London, 1570.

At Wootton Wawen.

MUSCULUS, Wolfgangus. *Common Places of Christian Religion, for the use of such as desire Godly Truth.* Folio. London, 1553.

Translated out of Latin into English by John Man, of Merton College, Oxford.

At Barcheston.

PRAYER. *The Book of Common Prayer, &c., with the Psalter.* Folio. London, 1633.

At Wootton Wawen; at Malvern, no date; and at Chelsea, 1723.

ROBERTS, Fras., D.D. *Clavis Bibliorum; the Key to the Bible.* Folio. London, 1650.

At Wrington.

ROBERTS, Fras., D.D. *The Myserie and Marrow of the Bible, viz.: God's covenant with Man unfolded, &c.* Folio. London, 1657.

At Wrington.

ROGERS, Richard. *A Commentary upon the whole Book of Judges.* Folio. London, 1615.

At Abingdon.

ROGERS, Richard. *A Treatise.* 1604.

At Abingdon.

SERMONS before the House of Commons. 1641.

At Wootton Wawen.

STURMY, Capt. Samuel. *The Mariners' Magazine.* Folio. London, 1669.

At Easton.

TOPSELL, Edward. *Times Lamentation; or an Exposition on the Prophe: Joel.* 4to. London, 1599.

At Wootton Wawen.

VICARS, John. *God on the Mount.* London, 1646.

At Wootton Wawen.

*Whole Duty of Man.* Folio. (Pawlet,) 1701.

This work of an unknown writer passed through many editions, the first having been published at Oxford in 1684.

At Kinver.

## APPENDIX A.

### A CATALOGUE OF THE CHAINED LIBRARY IN ALL SAINTS' PARISH CHURCH, HEREFORD.

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| <p>Addison (J.). Remarks on several parts of Italy. 8vo. 1705.</p> <p>Agrippa's (C.) Vanity of Arts and Sciences. 8vo. 1676.</p> <p>Animadversions upon Baker's Chronicle by T. B. 8vo. Oxford, 1672.</p> <p>Animadversion on a Treatise called <i>Fiat Lux</i>. 8vo. 1662.</p> <p>Annals of the Reign of Queen Anne, 5 vols. 8vo. 1703-7.</p> <p>Athenagoræ Opera. Gr. et Lat. 8vo. Oxford, 1682.</p> <p>Bacon (F., Lord). Advancement of Learning. Folio. Oxford, 1640.</p> <p>Bacon (F., Lord). Essays, &amp;c. 8vo. 1668.</p> <p>Bacon (F., Lord). Historie of the Raigne of Henry VII. Folio. 1622.</p> <p>Bacon (F., Lord). The History of Winds translated by R. G. 8vo. 1653.</p> <p>Bacon (F., Lord). Resuscitatio by Rawley. Folio. 1657.</p> <p>Bacon (F., Lord). Sylva Sylvarum, by Rawley. Folio. 1676.</p> <p>Baconiana or Remains of Sir Francis Bacon. 8vo. 1684.</p> <p>Barnabæ et Hermæ Opera. Gr. et Lat. 8vo. Oxford, 1685.</p> <p>Barnesii (J.). Catholico Romanus Pacificus. 8vo. Oxford, 1680.</p> <p>Becmani (J. C.). Hist. Orbis Terrarum, etc. 4to. Francof, 1680.</p> <p>Bedell (W., Bishop of Kilmore). Life of. 8vo. 1685.</p> <p>Bennet (T.). Paraphrase on the Book of Common Prayer. 8vo. 1708.</p> <p>Bennett (T.). History of Precomposed set Forms of Prayer. 8vo. 1708.</p> <p>Bellarmini (Cardinalis). Disputationes De Controversiis Christianæ Fides. 4 vols in 1. Col. Agrip. Folio. 1628.</p> | <p>Beveridge (W., Bishop). Defence of the Book of Psalms. 8vo. 1710.</p> <p>Bible (The Holy). Old and New Testament. 4to. London, 1599.</p> <p>Bible. La Sainte Bible. à Lyone S Honore. 8vo. 1562.</p> <p>Bible in Welsh. 8vo. 1654.</p> <p>Biblia Græca (Septuagint) Edente Grabe. 5 vols. 8vo. Oxford, 1707.</p> <p>Biblia Sacra Latina curante Temellio et Junio (Vetus et Novum Testamentum). Hanovæ. Folio. 1603.</p> <p>Biblia Sacra Vulgatæ Editionis, cum Notis Du Hamel. Folio. Parisiis, 1705.</p> <p>Bocalini (T.). Advertisements from Parnassus. Translated by Henry, Earl of Monmouth. Folio. 1669.</p> <p>Boethius. Consolationes Philosophiæ Not. Var. Lugd. Bat. 8vo. 1671.</p> <p>Bohun (R.). Discourse on the Origine and Properties of Wind. 8vo. Oxford, 1671.</p> <p>Book of Common Prayer. 1665.—Nov. Test. Græcum. 1622.—Psalms by Sternhold and Hopkins. 1626. 3 vols. in 1. 8vo.</p> <p>Bragge (F.). Treatise of the Passions. 8vo. 1708.</p> <p>Brerewood (E.). Enquiries touching the Diversities of Languages. 4to. 1622.</p> <p>Broughton (H.). Daniel, with a brief Explication. 4to. Hanau, 1607.</p> <p>Brown (E.). Fasciculus rerum Expetendarum et Fugiendarum, etc., 2 vols. Folio. 1690.</p> <p>Brown (F.). Travels in Divers parts of Europe. Folio. 1685.</p> <p>Brown (Sir Thomas). Pseudoxia Epedemica. "Vulgar Errors." 4to. 1658.</p> <p>Brown (Sir Thomas). Religio Medici. 8vo. 1678.</p> |
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- Bull (G., Bishop). Sermons, 3 vols. 1713.—Life by Nelson. 8vo. 1713.
- Burnet (G., Bishop). Defence of the Reflections on Varillas and Continuation of ditto. 2 vols. in one. Amsterdam, 1687.
- Burnet (G., Bishop). Historie of the Reformation. 2 vols. Folio. 1681.
- Burnet (G., Bishop). Life and Death of Sir M. Hale. 8vo. 1681.
- Burnet (G., Bishop). Life and Death of John, Earl of Rochester. 8vo. 1680.
- Burnet (G., Bishop). Reflections on Varillas' History. Amsterdam, 1686.
- Burnet (G., Bishop). Some Letters, &c., on Switzerland. Rotterdam, 1686.—Simon (Father). Religions and Customs of the East. 1685. 2 vols. in 1. 8vo.
- Burnet (G., Bishop). Vindication of the Church and State of Scotland. 8vo. Glasgow, 1673.
- Busbequii (A. G.). Opera quæ extant. Lugd. Bat., 1633.
- Butler (J.). The True Year of the Birth of Christ. 8vo. 1671.
- C. B. (perhaps Charles Blount). Monumenta Litteraria, etc. 4to. 1640.
- Cade (A.). Justification of the Church of England. 4to. 1630.
- Part of the Title torn away.
- Calvin (J.). Institution of Christian Religion, translated by Norton. Folio. 1611.
- Camden (W.). Remaines Concerning Britain. 4to. 1657.
- Camdeni (G.). Annales rerum Anglicarum et Hibernicarum regnante Elizabetha. Folio. 1615.
- Canne (J. V.). Fiat Lux. 8vo. 1661.
- Casaubon (M.). Treatise on Enthusiasme. 8vo. 1655.
- Casaubon (M.). Treatise on Spirits and Witches. 8vo. 1672.
- Caussin (N.). The Holy Court, translated by T. H. and others. Folio. 1650.
- Chamberlayne (E.). Present State of England. 8vo. 1700.
- Charles I. Eikon Basilike. 8vo. 1681.
- Charles II. Cook's (A.) Titus Britannicus. 8vo. 1685.
- Charleton (W.). The Immortality of the Human Soul. 4to. 1657.
- Cicero. Opera Omnia Notis Gruteri, 2 vols. Folio. London, 1681.
- Cinq Traictez divers, sur les Indulgences, etc. 8vo. J. Chouet. 1607.
- Clarendon (Edward, Earl of). History of the Rebellion and Civil Wars in England. 3 vols. Folio. Oxford, 1707.
- Clark (S.). The Marrow of Ecclesiastical Historie. 4to. 1650.
- Clemens Alexandrinus, Quis dives salvetur. Gr. et Lat. 8vo. Oxford, 1683.
- Clementis Epistolæ Duæ ad Corinthios, Gr. et Lat. 8vo. 1687.
- Collier (J.). Essays. 3 vols. in 2. 8vo. 1705.
- Comber (T.). Companion to the Temple (Common Prayer). Folio. 1701.
- Connor (B.). Dissertationes Medico-Physicæ. 8vo. Oxford, 1695.
- Cornelius Nepos, translated by several hands. 8vo. Oxford, 1684.
- Cosin (Dr.). Scholastical History of the Canon of the Holy Scripture. 4to. 1672.
- Cotton (Sir R.). Choice Pieces by J. H. 8vo. 1672.
- Cowley (A.). Works. Folio. 1680.
- Cranmer (Thomas, Archbishop). Answers unto a Craftie and Sophistical Cavillation devised by S. Gardiner. *Black letter*. Folio. 1580.
- Crellii (F.). Ethica Aristotelica et Christiana. 4to. Cosmopoli, 1681.
- Daille (J.). Treatise concerning the right use of the Fathers. 4to. 1675.
- De Bruyn (J.). Defensio Doctrina Cartesianæ. 4to. Amsterdam, 1670.
- Des Cartes (R.). Principiæ Philosophiæ. 4to. Amsterdam, 1677.
- Destructorum Viciorum. *Black letter*. Folio. S. l. et a.
- Diaphanta: or Three Attendants on Fiat Lux. 8vo. 1665.
- Digby (Sir K.). Two Treatises, &c. 4to. 1665.
- Diodati (J.). Pious Annotations on the Bible. Folio. 1651.
- Discourse on Romans, chapter 5, verses 13 and 14, proving that the first Men were Created before Adam. 8vo. 1656.
- Donne (J.). Letters to severall Persons of Honour. 4to. 1651.
- Eachard (L.). The Grounds and Occasions of the Contempts of the Clergy inquired into. 8vo. 1670.
- Education of Young Gentlemen. 8vo. Oxford, 1683.
- Edwards (J.). On Authority and Style of the Old and New Testament. 3 vols. 8vo. 1693.



- Edwards (J.). Inquiry on Remarkable Texts. 2 vols. 8vo. 1692-94.
- Edwards (J.). Mr. Hobbes's State of Nature considered in a Dialogue between Philauthus and Timothy. 8vo. 1670.
- Edwards (Thomas). Antapologia; or a full answer to Goodwin Nye and others. 4to. 1644.
- Edwards (Thomas). Gangræna, the three parts complete. 4to. 1646.
- Epicurus's Morals, translated by W. Chareltion. 4to. 1656.
- Eusebius, Socrates et Evagrius. Ecclesiastical Histories of the first six centuries, by M. Hamner. Fol. 1619.
- Eutropius cum Notis in usum Delphini. 4to. Paris, 1683.
- Evelyn (J.). Silva et Terra. Folio. 1706.
- Examination (The) of Tilenus before the Triers. 8vo. 1658.
- Fell (Bishop). Paraphrase, &c., on the Epistles of St. Paul. 8vo. Oxford, 1675.
- Foxes and Firebrands. 2 parts in 1 vol. 8vo. 1682.
- Fureri (Christoph). Itinerarium Ægypti, Arabiæ, Palestinæ, Syriæ, etc. 4to. Norimbergæ, 1621.
- Gailhard (J.). The Present State of the Republick of Venice. 8vo. 1669.
- Godwin (F.). Catalogue of the Bishops of England. *Black letter*. 4to. 1601.
- Goodwin (J.). Anapologesiates Antapologias, or the inexcusableness of that grand Accusation of the Brethren called Antapologia, &c., by Authoritie. 4to. 1646.
- Grabii (J. E.). Epistolæ ad J. Milleum, super Versione Septuaginta ad Vet. Testamentum. 4to. Oxford, 1705.
- Gregory (J.). Opuscula. 4to. 1650.
- Grew (N.). Catalogue of Rarities belonging to Gresham Colledge. Folio. 1681.
- Grimeston (E.). Generall Historie of the Netherlands. Folio. 1608.
- Hakewill (G.). Of the Power and Providence of God. 3rd Edition. Folio. 1635.
- Hales (J.). Golden Remains. 8vo. 1688.
- Hales (J.). Tracts. 8vo. 1677.
- Hall (J.). Meditations and Vowes, &c. Folio. 1621.
- Hammond (H.). Paraphrase and Annotations on the New Testament. Folio. 1659.
- Hammond (H.). Paraphrase and Annotations on the Psalms (being Vol. 4 of his Works). Folio. 1684.
- Hammond (H.). The Power of the Keyes, and 6 others by Hammond in the Volume. 4to. 1651.
- Hammond (H.). Practical Catechisme and other English Treatises. 2 vols. in 1. 4to. 1652, &c.
- Harmer (A.). Specimen of the Errors and Defects in Burnet's History of the Reformation. 8vo. 1693.
- Harris (J.). Lexicon Technicum. Folio. 1704.
- Helmont (F. M. Van). Paradoxal Discourses. 8vo. 1685.
- Herne (S.). Domus Carthusiana (The Charter House). 8vo. 1677.
- Heylyn (P.). Cosmographie. Folio. 1652.
- Heylyn (P.). Help to English History. 8vo. 1671.
- Heylyn (P.). History of St. George of Cappadocia. 4to. 1631.
- Heylyn (P.). The Life of. By Vernon. Wants title. 8vo.
- Hickes (G.). A Gentleman Instructed in the Conducts of a Virtuous and Happy Life. 8vo. 1707.
- Historiæ Poeticæ Scriptores Antiqui, ed Gale. 8vo. Paris, 1675.
- History of the Works of the Learned, 2 vols. 4to. 1699-1700.
- Hobbes (Thomas). Vita. 8vo. Carolopoli, 1681.
- Hodii (H.). De Bibliorum Textus Originalibus, etc. Folio. Oxford, 1705.
- Hooker (R.). Lawes of Ecclesiastical Politie, Certayne Divine Tractates, &c. W. Stansbye. No date. Second title. [Query if First Edition.] Folio. 1622.
- Hooker (R.). The Lawes of Ecclesiastical Polity. (The Sixth and Eighth Books.) 4to. 1651.
- Husbands (E.). Collection of Remonstrances, Declarations, &c. 4to. 1643.
- Il Nipotismo di Roma: or a History of the Popes Nephews. Wants title-page. 8vo. 1673.
- Instructiones Prædicationis Verbi Dei. Wants title. 8vo. Circa 1584.
- Invalidity (The) of Presbyterian Ordination proved from their own Doctrines. Oxford, 1707.—Wells (Dr.). Examination and Remarks on his Letters to M. P. Dowby. Oxford, 1706. And others on the same subject in the volume. 8vo.

- Jewel (J., Bishop). Works. *Black letter*. Wants the beginning. Folio. 1611.
- Johnson (J.). The Clergymans Vade Mecum. 8vo. 1707.
- Johnson (J.). The Psalter of Psalms of Holy David. 8vo. 1707.
- Josephus, translated by Lodge. Imperfect. Folio.
- Jus Divinum Regiminis Ecclesiastici; or the Divine Right of Church Government, &c., by sundry Ministers of the City of London. 4to. 1654.
- Kennett (Bishop). Ecclesiastical Synods. 8vo. 1701.
- La Liturgie à l'usage de l'Eglise Anglicane. 8vo. 1667.
- La Quintinye (M. De). The Compleat Gard'ner, made English by John Evelyn. Folio. 1693.
- Lapels (R.). The Voyage of Italy. 8vo. 1670.
- Laud (W., Archbishop). History of his Troubles and Tryal, by H. Wharton. Folio. 1695.
- Laud (W.). Conference with Fisher the Jesuite. Large Paper. With Archiepiscopal Arms on the Sides. Folio. 1639.
- Le Clerc (D.). History of Physick, by Drake and Baden. 8vo. 1699.
- Le Grand (A.). Institutionis Philosophiæ, etc. 4to. 1680.
- Legenda Sanctorum. *Black letter*. (Auctore J. Voragine.) 4to. Venetiis. 1500.
- Leigh (E.). Annotations upon all the Books of the New Testament. Folio. 1650.
- Leland (J.). Cygnea Cantio. 8vo. 1658.
- Letter (A) from a Minister of the Church of England to a Dissenting Parishioner, and other Letters on the same subject, in all 4 Tracts. All the same date. 8vo. Oxford, 1706.
- Lister (Dr. M.). Journey to Paris in 1698. 8vo. 1699.
- Liturgia Ecclesiæ Anglicanæ. 8vo. 1713.
- Lloid (L.). The Consent of Time Disciphering the Errors of the Grecians, &c. 4to. 1590.
- Locke (J.). Some Thoughts concerning Education. 8vo. 1693.
- Louth (W.). Directions for the Profitable Reading of the Holy Scriptures. 8vo. 1708.
- Louth (W.). Vindication of the Divine Authority of the Old and New Testament. 8vo. Oxford, 1692. (Ex dono Authoris.)
- Lovell (R.). History of Animals and Minerals. 8vo. Oxford, 1661.
- Lucas ( ). Practical Christianity. 8vo. 1685.
- Lucy (W., Bishop of St. Davids). Treatise of the Nature of a Minister in all its offices. 4to. 1670.
- Ludolph (J.). Historia Æthiopica, 2 vols. in 1. Folio. Francof., 1681-91.
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## APPENDIX B.

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### A CATALOGUE OF THE CHAINED BOOKS AT TURTON.

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*Barlow, John. Exposition of 1st and 2nd chapter, II Timothy.*  
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*Baxter, R. Confutation of a Dissertation for the Justification of Infidels.* London, 1654.

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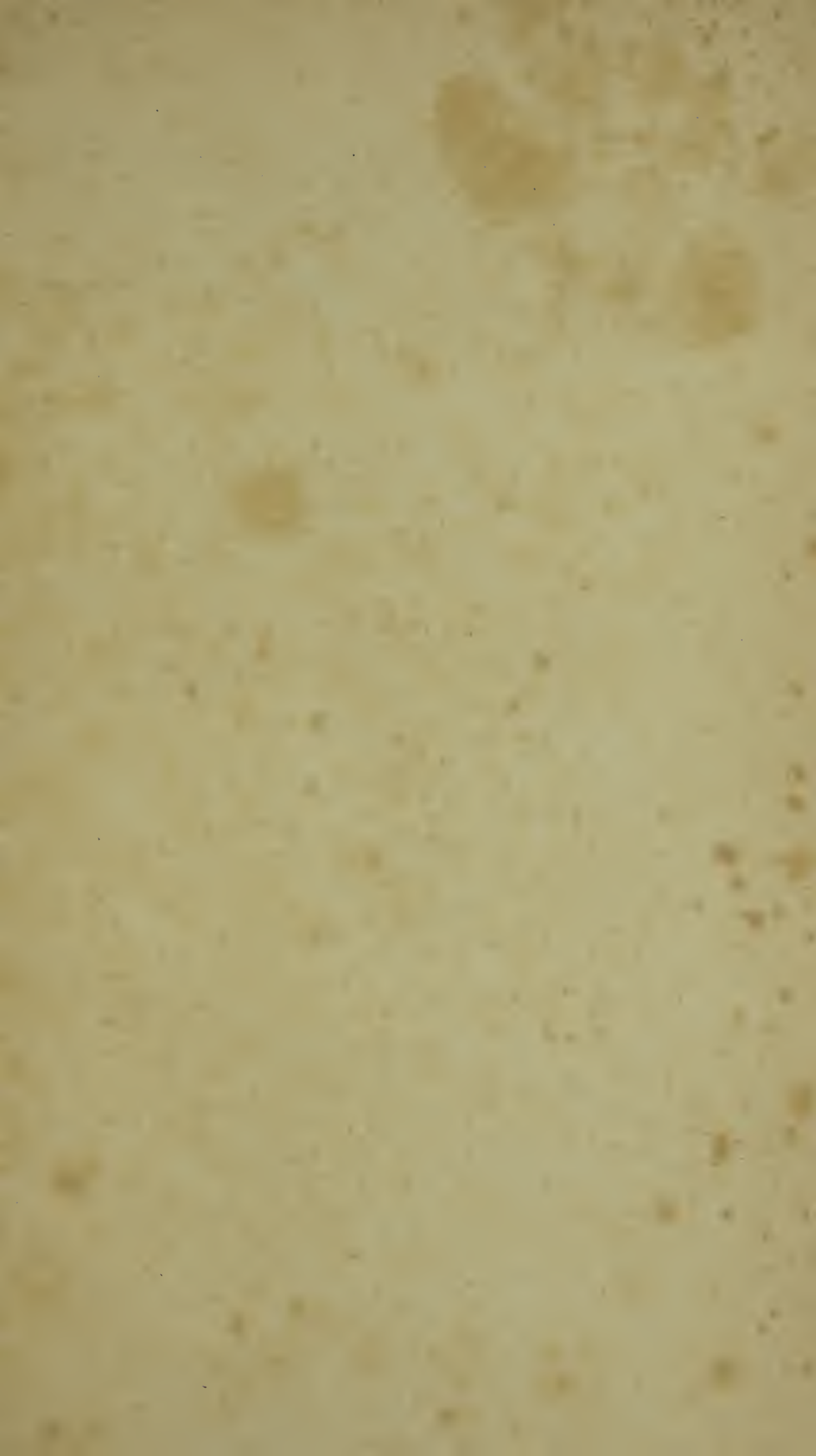
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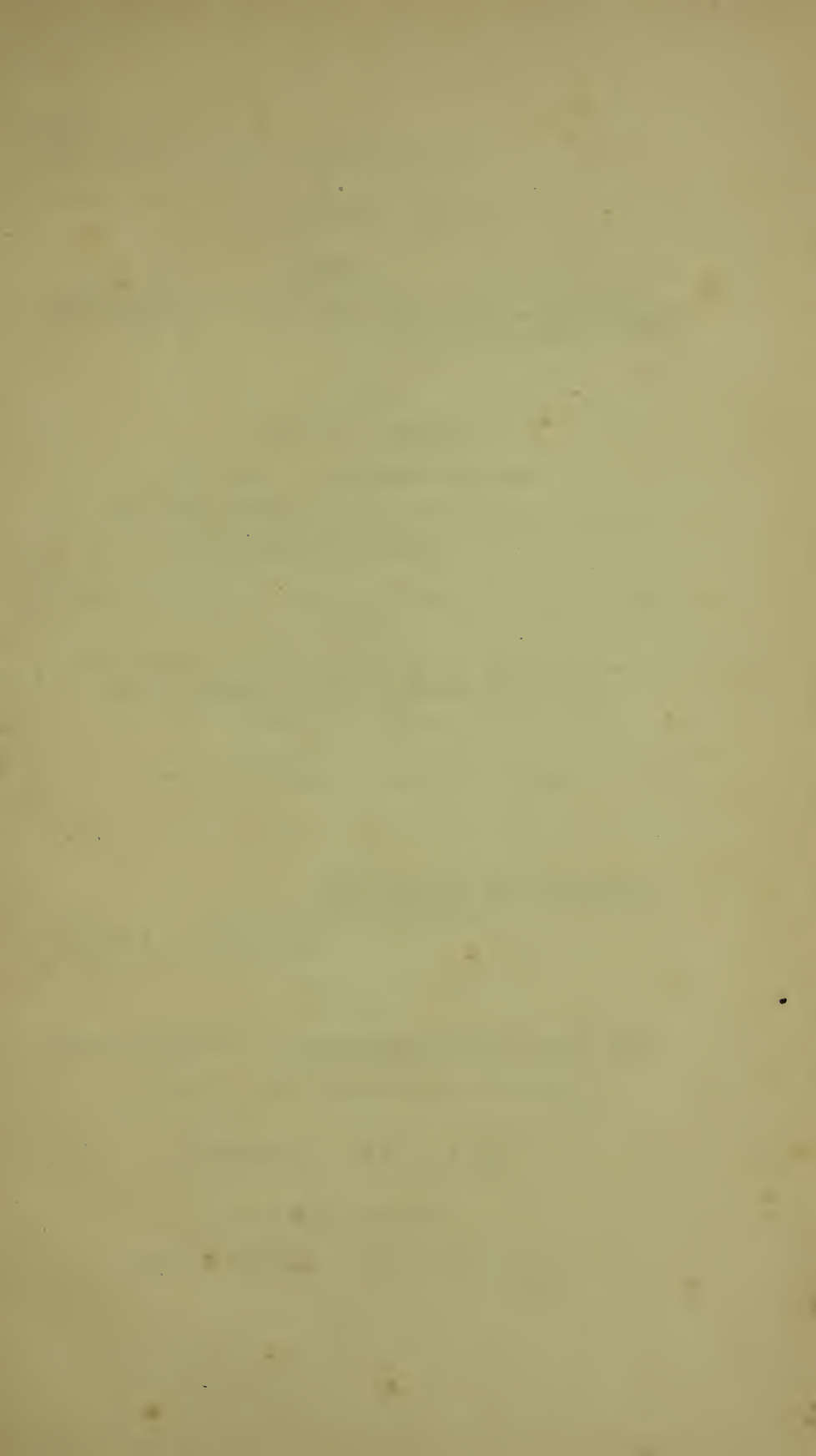
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